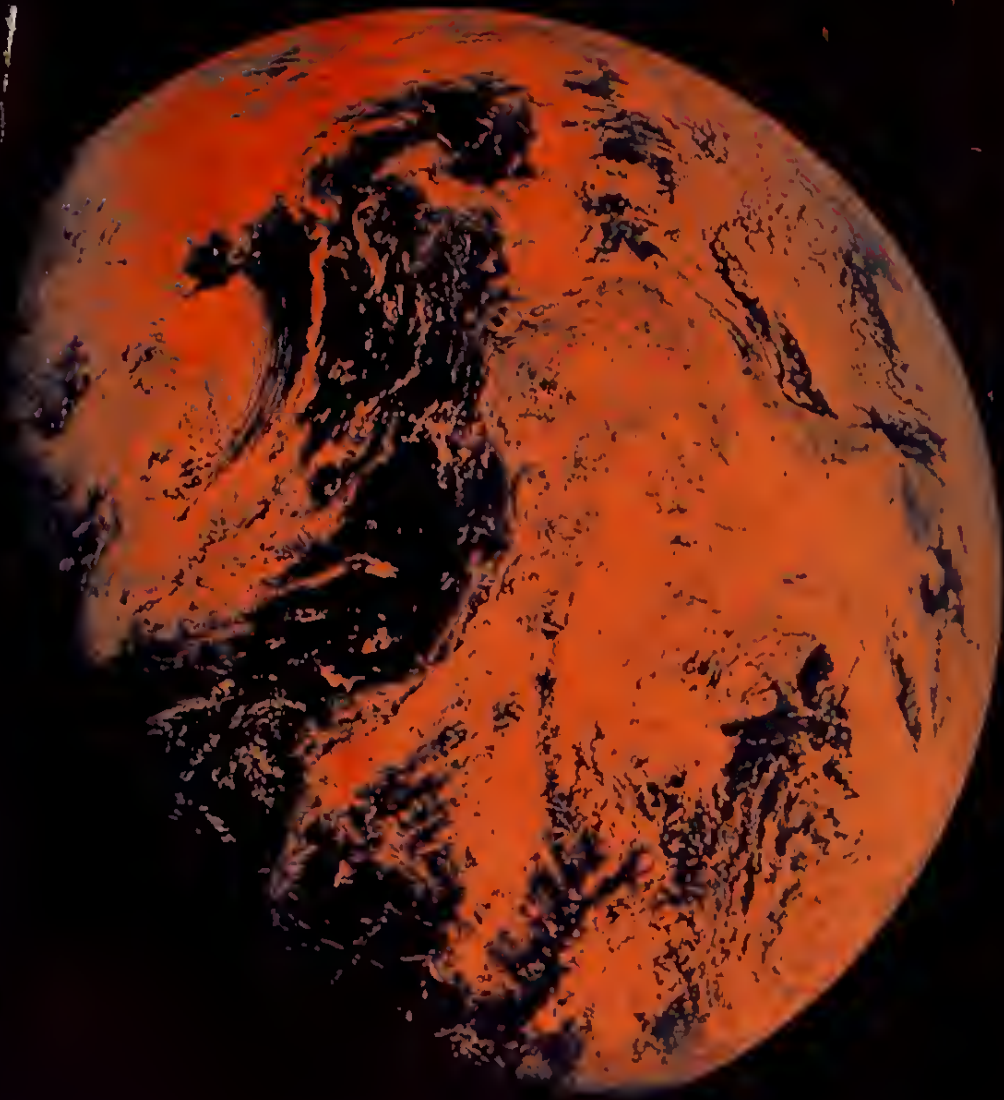
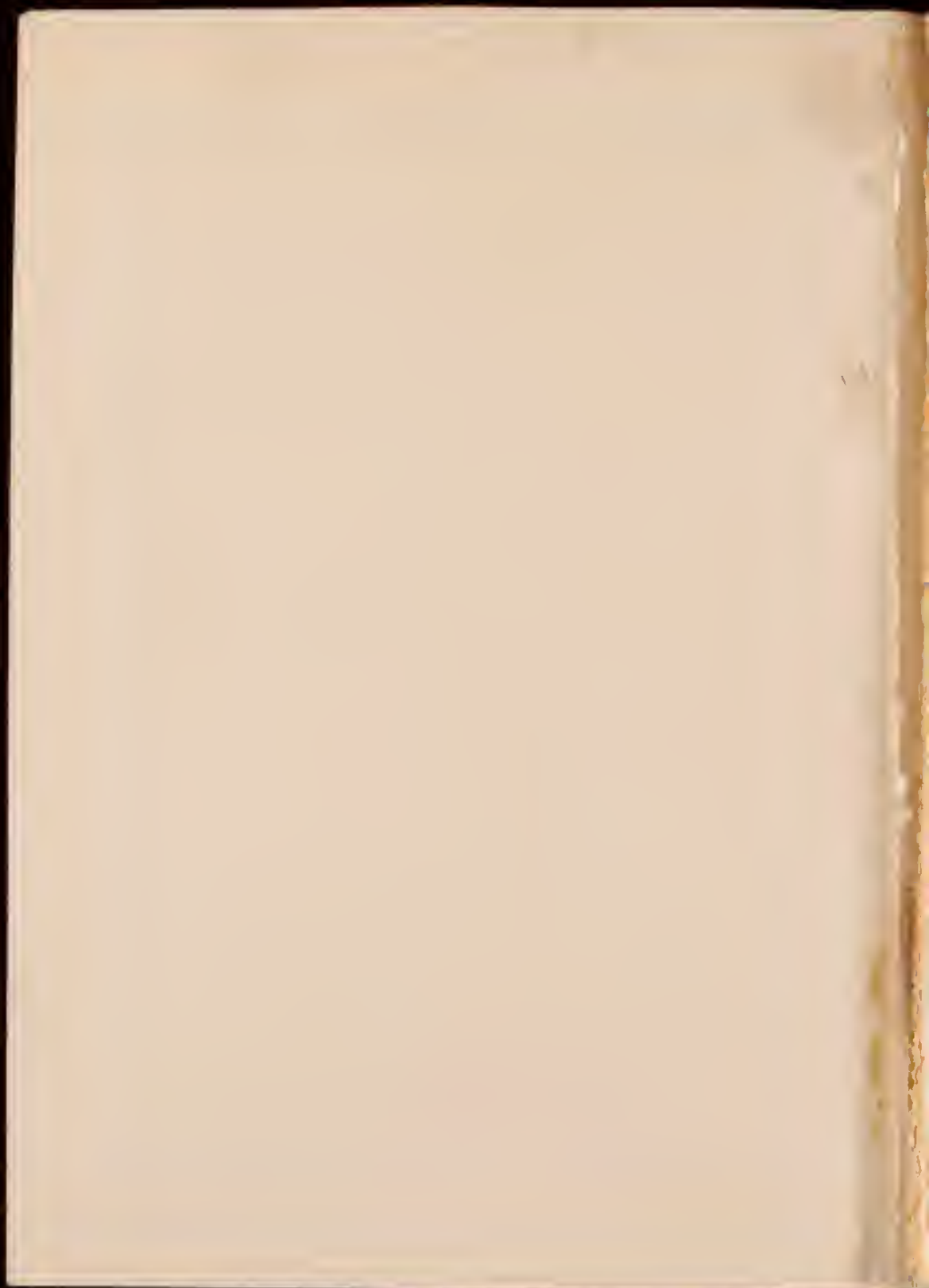


INTER-VIEW



An International Journal of Christian Leadership Development

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Basis of Fellowship: World Service Associates is an affiliation of Christian believers involved in various expressions of leadership development who are committed to the divine inspiration and authority of the Bible and the deity and Lordship of Jesus Christ.

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Sounds of the Seventies

At the threshold of the decade the world marvelled at the sight of men walking on the moon, their voices heard in homes around the world. Photos of the planet Earth taken from space became commonplace. The voices of some were heard confidently to say: "Now man can do anything!" Hyperbole? Perhaps, but for some it was an operational credo. Man is now able to solve the problems of the world!

But some of the sounds of the seventies gave the boast a hollow ring. The blast of mortar and bomb over Southeast Asia; the whine of bullets at Kent and Jackson, at Tel-Aviv and at Laurel; the moans of dying multitudes in Bangladesh; the wild roar of flooding waters from the Bay of Bengal to the wide wake of Agnes.

Spring, 1970: the sound of rifle shots at Kent, heard and felt in all the student world, will never be forgotten. But as the seventies progressed the sound of student rebellion showed subtle change. The strident voices of riot and violence gradually gave way on most campuses to serious seeking for more effective strategies of change. As youth began seeking it is not surprising that numbers of them came, though in unconventional ways, upon the only real source of power for change. And so they called themselves "the Jesus People".

The church reacted with ambivalence. Many of her leaders responded as the Lord's disciples and "forbid him because he follows not with us". Some were perceptive enough to hear the response of the Lord Jesus Himself: "Forbid him not, for there is no man who shall do a miracle in my name that can lightly speak evil of me, for he that is not against us is on our part." Those who listened learned that the Spirit of the living God does not limit His operation to any man-made system of tradition.

Early in the seventies the high sounding voices of political aspirants were heard up and down America. Speaking on world issues, they were heard around the world. Some who sought the power and position of leadership patently promised soon solutions to the problems of mankind through new administration of central governments. What were their glib proposals? To end wars? to eliminate poverty? to limit population? to control environment? to program heredity? To all of this what is the sum? A great national or world government would determine the lot of the individual. Is this the costly liberty the patriots of the world's free nations fought to gain?

Reduced to basics, the fundamental issue can be stated in terms of the essence of human government and the consequent function of leadership. Does a leader assume responsibility for his people and for the meeting of all their needs? Or is the individual ultimately responsible before God? Does not a leader function then as one who helps his people to learn self-control through mutual interaction in the setting and achieving of goals?

The defining, clarifying and facing of this fundamental issue is precisely the task to which INTER-VIEW is committed.

Some three hundred Christian leaders of widely varying age, background and viewpoint gathered in early spring, 1970, at Buck Hill Falls for Seminar Seventy, convened by the World Service office to study problems of "Youth, the Church, and the World". The program, planned and carried out under the guidance of Glenn Heck, Norman Bell, and Ted Ward, built on the insights of Samuel Moffett, Edmund Clowney, Francis Schaeffer, Tom Skinner, Hubert Locke, Harley Parker, and others. New concepts were launched which have created interacting ripples still spreading in everwidening circles across the surface of the world.

The World Service office was until 1970 a function of Christian Service Brigade. Following the seminar it became a separate entity. The work of planning seminars and conferences on leadership development and the publishing of INTER-VIEW has been carried forward since by the new entity, World Service Associates, an international affiliation of Christians for the development of leadership. Leadership Development International, Incorporated has been formed to handle administrative and legal detail as a service to the growing group of Associates, at present representing some ten nations in five continents.

This issue of INTER-VIEW includes output from Seminar Seventy and three smaller seminars that have taken place since then. It reports on research in leadership development. Through articles and interviews, several contemporary prophets assess needs in leadership for the fulfillment of the Christian world mission as we move forward in the seventies. This INTER-VIEW is the work of many editors, but the man whose energies have brought it into published reality is Timothy Bowditch. As managing editor of coming issues, Tim is ready to commit INTER-VIEW to a regular Fall and Spring publication schedule. Success in this venture and the quality and relevance of the journal's continuing content will depend in large part on the participation of the Associates around the world. Every reader whose heart is committed to Jesus Christ is invited to become an Associate and share in this responsibility. (For further information on Associates in World Service, see pages 37 - 39.)

Let us then move into the seventies with listening ears, ready to hear the sounds of the world in this decade — such important years in your life and mine — but above all these sounds, let us keep tuned in to the voice of Him who speaks from heaven.

Les Sons des années '70

Au seuil des années '70 le monde s'émerveillait aux exploits humains sur la lune. Et la voix de certains affirmait avec confiance: "Maintenant, l'homme peut tout faire!"
 Hyperbole? Peut-être, mais probablement un modus operandi. L'homme est capable de résoudre tout problème.

Hélas, les années '70 se révèlent loin de là: des bombes en Indochine, des balles à Kent y Jackson, Tel-Aviv, et Laurel, des mourents à Bengladesh, des inondations depuis la Baie de Bengal jusqu'à l'Atlantique.

Le printemps 1970: des coups de fusil s'abatant à Kent évoquent parmi les étudiants une forte réaction qui bientôt subit une transformation subtile. Ce n'est plus un cri de violence, mais une sérieuse recherche de solutions. Et c'est dans cette recherche que maints étudiants découvrent la puissance de Jésus. Quelle tra-

gédie de voir ensuite plusieurs chefs de l'église repousser ces jeunes fanatiques, comme l'avaient fait les disciples de Jésus à la rencontre de certains qui n'étaient pas de leur groupe intime. Par contre, d'autres acceptent ces fanatiques et découvrent que Dieu n'est pas limité dans ses méthodes.

Au début des années '70 des promesses jaillissent de tous côtés, promesses qui visent des solutions à nos graves problèmes politiques et sociaux. Réduit à son principe fondamental, c'est un problème de gouvernement et de direction par les chefs. À qui la responsabilité revient? Au chef ou à l'individu? N'est-ce pas au chef d'enseigner la maîtrise de soi et la réalisation d'un but?

Interview cherche à concerner tous ces efforts par définir, clarifier, et faire face à ce principe fondamental.

Au printemps 1970, à Buck Hill Felle, environ trois cents leaders chrétiens se conquirent pour étudier les problèmes de la jeunesse, du monde, et de l'église, sous la direction de Glenn Heck, Norman Bell, et Ted Ward.

Avant 1970, le Bureau de World Service était une branche de Christian Service Brigade. Mais maintenant il en est séparé et a adopté le nom de World Service Associates, une association internationale de chrétiens ayant comme but principal le développement des qualités de chef. Les problèmes administratifs et légers de cette organisation seront pris en main par Leadership Development International, Incorporated. Ce numéro d'Interview est le produit de Seminars '70 et de plusieurs autres séminaires convoqués depuis.

Plusieurs personnes ont collaboré à ce numéro, mais c'est Timothée Bowditch d'avoir tout mis à point. Le succès de cette revue dépend directement de l'effort des associés à travers le monde. Tout lecteur, disciple de Jésus, est invité à devenir un associé de World Service Associates et d'en partager les responsabilités.

En avant donc! Écoutez non seulement les cris du monde, mais la voix du Tout-Puissant qui nous parle.

Los sonidos de la década

Al entrar el año 1970, el mundo quedó maravillado al ver y oír a hombre caminar sobre la luna. Algunos dijeron: "Ahora el hombre todo lo puede hacer!" Lo oído en los años siguientes hizo mentir a este jactancia humana. Se han sentido los horrores de guerra, de matanzas políticas, y aún de desastres naturales.

Al principio del 1970 el sonido de tirotes en la universidad de Kent afectó todo el mundo estudiantil. Jamás se olvidará ese estrofe, pero desde aquel entonces se cambió sutilmente el sonido de rebelión juvenil. Gradualmente el grito de violencia dio lugar a la búsqueda seria de mejores estrategias para efectuar el cambio. En su exploración, grandes números de jóvenes se encontraron con la única fuente de verdadero poder, y empezaron a llamarse el "pueblo de Jesús."

La iglesia quedó con dudas. Muchos predicadores y laicos querían seguir el mal ejemplo de los discípulos: "Se lo prohibimos, porque no nos seguían." Sin embargo, algunos creyentes perceptivos escucharon la voz del Señor: "No se lo prohibáis; porque el que no es contra nosotros por nosotros es." Los que escucharon aprendieron que el Espíritu de Dios no se limita a las formas tradicionales de los hombres.

En estos años se oyeron las voces de los políticos estadounidenses tratando de esconter de importancia mundial. Algunos de ellos presumieron prometer pronto reolver todos los problemas humanos por acción gubernamental. La cuestión primordial tratada de la esencia del gobierno humano y de la función del liderazgo. ¿Es el caudillo del pueblo responsable y resolver todos los problemas del individuo? Si es así, ¿no resulta que también tiene autoridad total sobre el pueblo? El otro punto de vista considere el individuo últimamente responsable por sí ante Dios, y que la función del líder es ayudar a sus seguidores a aprender a gobernarse a sí mismo por medio de la interacción en establecer objetivos de aceptación mutua y en alcanzarlos.

El estudio del liderazgo - el concepto de la responsabilidad del líder y como el sentir de este responsabilidad se puede desarrollar - es precisamente la tarea que Entrevista está dedicada. Es una publicación de los Asociados en el Servicio Mundial, que es una afiliación internacional de cristianos evangélicos dedicados al desarrollo de líderes para el cumplimiento de la misión mundial de la Iglesia de Cristo. Lectores en todo el mundo que pertenecen a Cristo están invitados a asociarse y a usar Entrevista como vía de comunión e interacción con los demás.

Al tresepser la década de los setentas, escuchamos las voces del mundo y del siglo para ser perceptivos, pero sobre todo escuchamos la voz de El que está llamando: "Venid en pos de mí, y os haré pescadores de hombres."

SAMUEL H. MOFFETT

A Christian World View for the Seventies



Rev. Samuel H. Moffett, Ph.D., is presently the Associate President and teacher of the history of Christian doctrine at the Presbyterian Theological Seminary in Seoul, Korea. Previously he was a missionary to China for four years and served in the U.S. as the Secretary of Youth Work to the Presbyterian Board of Foreign Missions. He has authored three books: *Where'er the Sun* (1943), *The Christians of Korea* (1962), and *Joy for an Anxious Age* (1966). His degrees are from Wheaton College, Princeton Theological Seminary, and Yale University.

I find it a little hard to believe that only sixty years ago, Walter Rauschenbush, prophet of the "New Theology" of the 20th century, could look around him and declare with satisfaction, "The longest and hardest part of Christianizing the social order has been done." (1912 - an age of hope - too much hope.) What a contrast today. One of today's most respected prophets of the "New Theology," the late Paul Tillich, says just the opposite: "There is no hope for a final stage of history in which peace and justice rule." This is too little hope. Will you forgive me if I suggest that most evangelical thinking about the church's world mission is still a reaction against Rauschenbush's unbiblical optimism? If you're going to react, perhaps what you ought to be reacting to today is Tillich's unbiblical pessimism.

There are three popular pessimistic views of the world today, to which I take strong exception. It's almost axiomatic in some circles that:

1. The human race is near its end.
2. Even if man somehow survives, Christianity, at least, is near its end.
3. If somehow Christianity manages to survive, the missionary movement is near its end.

What I'm going to dare to suggest is, that these three axioms of despair are neither Christian, nor true — not a single one of them.

I

The 1st gloomy axiom permeating today's thought is that man is about to commit suicide. "The curse of modern man," says Newsweek, is to continually confront new possibilities of self-destruction." Such possibilities as nuclear weapons, the population explosion and pollution can kill us at any time. These are not new truths, however. About 1900 years ago, "the seer saw: Behold a white horse, a red horse, a black horse — riders of the sky, the horsemen of famine, war, and plague." We are living closer to death today than the human race has ever lived before. Oil slicks are taking life from the ocean. Noise and smog are attacking man. Biologists predict severe famines will begin in the mid-70's.

In a world which is teetering on the edge of the abyss, death, what is the mission of the church? Is it really to add doom to doom, and threaten judgment? I don't think so. It must hold out hope — what the world most needs to hear about these days. Otherwise, it turns to its faults. In a world that fears the end, the Spirit, in the seventies, calls for a mission of hope in man, hope for man, and service for man. Our mission in the seventies has to begin with a Christian recovery of confidence in, and for, man. Christian involvement in all of man's fears and problems, is Biblical. The Christian doctrine of man is not pessimistic.

The Bible says four important things about man.

1. Man is made in the image of God.
2. Man sinned, and is a sinner.
3. God, in Jesus Christ, became man.
4. Man is gloriously redeemable.

As a man, Jesus Christ our Lord, conquered death. And as Christ's man, I have a share in His victory. My mission is to be carried out in the confidence of Jesus' resurrection. As the theologian John Calvin said, "It is to triumph we are summoned." Our war is against pollution, against famine, against war, and against the deeper death of the soul. Spread the good news that man is not doomed to die. Help him live, and give him hope.

II

The second deadly axiom is this: "Even if man somehow survives, Christianity, at least, is near its end." A recent survey in Canada produced this classic reply: "The church is a grand old dowager, nearly dead, mostly deaf, half blind, but still smiling." Only one-third of America's protestants, at present, regularly attend church. One contemporary author, Paul Schilling, feels our day exhibits the greatest doubt and unbelief of this century, in the Western world. In some countries during the past, the Christian losses have been only geographical, or horizontal. The losses today are more than geographical, more than horizontal. They are vertical. They cut down into the very nerve center of the Christian church, the intellectuals and the young people. And we cannot, we dare not afford to lose them. No wonder they say the church is near its end.

What then, is the Christian mission? The second call of the Spirit in the 70's is a call to revitalization of the center, and a reversal of the retreat. If the first part is a call to an evangelical, social gospel, the second part is a call to revival and evangelism. We had better begin where the defection is worst – with the world of the intellectual and the world of youth. These are, presently, the two worlds which most baffle the evangelical. We'd better unbaffle ourselves right away, or we won't have much of a mission. We have a mission cut out for us.

Is Christianity finished? Don't you believe it! The prophet Elisha, facing a formidable Syrian host, said: "They that be with us are more than they that be with them." In the 70's, when the enemy pours in, don't give up. The promise of the Spirit is: "Lo, I am with you alway." Where the Spirit works, minorities have a way of turning into majorities.

No, the Christian is not about to die! America may think so, but it's not true around the world. Missionaries in Africa, Korea, and Indonesia are calling out to America: It's time you stopped feeling your own pulses, got out of bed, and joined us once more in mission. And if you don't join us in Asia, Africa or Latin America, at least don't forget your own mission. It is to revitalize the center. Church growth occurs in societies where the blight of hopelessness has not yet hit. Check it now, before the blight reaches those societies. Revitalize the center. We need a world-wide mission for the whole wide world. And we need you, so don't you dare die on us.

III

At this point, someone is sure to speak the third despairing axiom; "If, somehow, Christianity manages to survive, at least the missionary movement is near its end." The argument that the missionary movement is ended rests on three major assumptions. Many of these statements are correct and some of them hurt. They hurt because they are so true. However, I am going to contest the conclusions.

1. The day of the professional – life, career – missionary is passed because every Christian is a missionary. Trying to be fair to everyone, some people have tried to abolish functional distinctions in the church. They say, "Every Christian is a missionary. Abolish the professional." That idea sounds so Christian and fine, I almost wish it were biblical. It is a practical fallacy to say every Christian is a missionary. What it probably means is that every Christian should be a witnessing Christian – a very different thing.

Functional distinctions are as old as the Church itself. "God has appointed apostles (missionaries), prophets, teachers, . . ." Not all are prophets, missionaries, or teachers. What is everybody's business soon becomes nobody's business. We still need the professional.

2. The day of foreign missions is past. This view is unbiblical. It is what Bishop ^{Stephen} ~~Stovall~~ ^{Ac-U} of the World Council of Churches calls the "pit of ecclesiastical nationalism." Don't tamper with the Great Commission. It does not read, "Go ye into all the world unless there is a church already there." There was a church in Rome, for example, but Paul went there. It was the climax of his mission. The existence of a church in every land is no kind of argument against the missionary. First, you must answer this question: "Is it really true that younger churches no longer need missionaries?"

It is my conviction that missionaries will always be needed. The glorious growth of the younger church has changed the mission, but it has not abolished it. Every church has its weaknesses, and being young doesn't protect you from that. Without each other we are incomplete in Jesus Christ.

3. The day of the Western missionary is past because of capitalistic, imperialistic associations. Do not forget that imperialists have historically fought missionaries. If we are going to fit into the future, we must stop defending ourselves as Westerners all the time. We must learn to accept criticism as well as give it. Precisely to the extent that we are still associated with political imperialism, "dollar diplomacy", cultural aggression and paternalism, we will have no future.

In the 70's, just as in the early church, there is a missionary function and calling. There will have to be a place for one from outside, not just to work with, but to speak to; not to indigenize and conform, but to relieve and reform, to make our home within.

The mark of our calling is not even to our colleagues, but our obedience to the Lord our sender. Unless we can adjust and adapt ourselves into the field in the right way, we will find no place left.

Your mission, as a missionary in the 70's, is not to get behind or ahead. We've been told we don't belong out in front, so we've run around behind. We don't belong ahead or behind. We belong with. We belong in. But to get in, you've got to go. That is the call of "Mission Ahead" in the seventies.

Dr. Samuel H. Moffett réagit à la vue théologique qu' "il n'y a aucune espérance pour le monde," (dans le prochain numéro d'inter-view). Il réfute la charge qu'il prévoit la mort certaine de l'Eglise chrétienne, même si l'homme peut survivre aux pressions écrasantes du vingtième siècle. Répétant catégoriquement la Grande Commission comme un stimulant par les efforts actifs des missions, il n'a résolument cette prédiction. Si l'Eglise traîne en Amérique, elle avance dans les pays de l'Asie, de l'Amérique latine, et de l'Afrique. Il serait difficile de réfuter sa conviction, car l'évidence et son expérience la confirment.

Misiones por delante: una perspectiva mundial cristiana para esta década

El doctor Samuel H. Moffett, sirviendo actualmente en el Seminario Teológico Presbiteriano en Seoul, Korea, como presidente adjunto y profesor de doctrina cristiana, reacciona ante la opinión teológica "que no hay esperanza para el mundo." El refuta la declaración que, aunque el hombre lograra sobrevivir las presiones insuperables del siglo XX, la Iglesia Cristiana, sin remedio, moriría. Volviendo a citar enfáticamente la Gran Comisión como desafío para los esfuerzos activos en la obra misionera, él desacredita rotundamente esta predicción. Puede que la América se rezague en el desarrollo de la iglesia, pero tales países como los de Asia, Iberoamérica, y África ciertamente se están adelantando. Su desafío no demanda justificación; su evidencia y experiencia son, en sí, su justificación.

The Church in Our Age

In thinking about the Church and youth, I would begin by saying that I don't think we have to worry much about the youth. What we have to worry about is the Church. If in reality the Church is what it should be, the youth will be there. I'm completely committed to this. Even if the Church is a little of what it should be, young people will come and they'll come from the ends of the earth.

I believe that the real problem of the Church is spiritual, not intellectual or procedural. The Holy Spirit is never old-fashioned. We speak of ourselves as Bible believing Christians and say we're under the leadership of the Holy Spirit, and yet many times we are the last to understand what is happening. If we had been really listening to Him we certainly would not be behind times, as we are, but ahead of them. Therefore, I think that the real problem of the evangelical Church, the real problem of orthodoxy, has been spiritual.

It occurs to me that with all our talk of the Church, we never define the Church. And this is important. We have failed to see that we have been using the Church in two different ways, both of which are proper, but they must be kept separate. The first is the organized congregation, the Church, and the extension of it in the denomination. The second is Christ's work in general. These are not the same. They are related but they must be kept separate.

With respect to Christ's work in general, I would say that it is only limited by those things the Bible commands about what Christians are to believe, what they are to do toward God, toward other Christians and to all men. In other words, when we are talking about Christian work there is titanic freedom involved. And this is the Church. It's all right to call it the Church providing you have been careful to define it and understand that it is not to be confused with the churches that were established in the New Testament era.

Now then, let's think about the institutional Church. We are talking about the congregations that were actually formed and which functioned in a unified way in the New Testament time. I've been amazed at how many men have traveled hundreds of miles to ask me only one question: and that is, do I believe the institutional Church is finished in our generation? Especially the younger pastors come asking, "Do you really think the institutional Church has a future?" They are talking here not about the work of Christ, but about the Church as we have it in local congregations.

At this point I would suggest that there is confusion over the distinction between the definitions of the Church. I personally believe that the reason for this is that the evangelicals have, for many years, weakened the distinction between this congregational concept of the Church — the Church in this organizational New Testament sense — and Christian work in general. The evangelical establishment has not talked much about discipline in the Church and about the difference between the Church and other Christian entities. Out of this silence there has come foggy as to the fact that there is a distinction. There's come the thought that the congregational relationships are only one more form of Christian work. This is not the case.

In the New Testament, we find commands from God through the teaching of the Holy Spirit concerning the fact of this organizational kind of church. We have Sunday School work, we have young people's societies, we have women's societies, we have something else, and then we have a Church. We have failed to see that these are not on the same level. All these other things may be perfectly right, but they are not commanded in the New Testament. The Church, the congregation as a congregation, is not a matter of our arbitrary decision; it is commanded in the New Testament, and is meant to be a New Testament ordinance until Christ's return.

If you ask me if I believe that there is a purpose for the institutional Church in our generation, I say, "By all means." I believe it is there on the basis of the command of Christ. However, that doesn't necessarily mean that it must be in the form that we now know it. So you immediately come to the question of what is and what is not a direct command from God in the New Testament regarding what I choose to call the institutional Church.

What are the limits of the New Testament Church? and what are the freedoms which the New Testament gives to the Church? People have not thought this through. Instead we have taken what have been our historic accidents and made them absolutes.

Now, what are the commands in the New Testament concerning what the Church must be? First of all there must be an emphasis on the pure doctrine of Scripture and a purity of life on the basis of the Bible's teaching — not on the basis of sociological teaching, not on the basis of consensus thinking, but on the basis of that which is exigent from the Bible's teaching. Of course, there will be no perfect Church until Jesus comes back. But it seems to me that the Scripture makes very plain that while there are not going to be perfect Churches, we must struggle with all that is within us, regardless of the cost, to be clear on those things which are the central doctrines of Scripture and maintain them in clear teaching and life. Christians will have honest differences among themselves on borderline questions. We must accept this difference and treat others in love in the midst of it. But the great central doctrines of Scripture stand firm.

Every intellectual man who has ever studied the Reformation understands that the five basic streams which constitute the fountainhead of all our backgrounds — the Church of England, Calvin, Zwingli, Luther and the better elements of the Anabaptist — are absolutely one in contrast either to Roman Catholicism or to Erasmus' humanism. There is such a thing as a common Christianity in the flow of the stream of the Church. This, not secondary doctrine, is what we are talking about. We must preach a clear doctrine and we must practice a clear doctrine. The three great tests of the Church at the Reformation were the proper administration of the Sacraments, the proper preaching of the Word, and proper discipline. I don't believe we have a true Church without these three.

I believe further that we need a practice of truth as well as a preaching of truth. We must practice antithesis in teaching and in discipline or a world that is rooted in relativism will not take us seriously when we say we believe in truth. I think this is absolute.

There are two principles of pure doctrine and life. The first one is this practice of purity which I have just mentioned. The second: it must be in love. And this is not to be just some empty verbalization; "Oh yes, of course we must love each other." It won't go.

*The Mark of the Christian*¹ stresses the fact that Christ holds up two titanic statements. The first is that the world has the right to judge whether I am a Christian by whether or not I love all true Christians. Now this does not say I shouldn't love all men. Nor does it say that that makes me saved or not saved, or that the Church should only judge on this. Nevertheless, the Bible is very plain that the world has a right to judge whether we are Christians on whether we love all Christians and not just our own camps. God forgive us for the way we have loved our own camps to the exclusion of loving others. The second great thing in Christ's teaching at this point is the fact in John 17 that the world has a right to judge whether the Father sent the Son by whether the world sees love among all true Christians.

We see, therefore, a double principle. And I do not think that in the last thirty-five years we have ever come to terms with the double principle; the principle of the practice of purity before the world, and simultaneously, by the grace of God, the practice of loving all the brethren as long as they are real Christians, whether they're in our camp or not. I don't believe we have really thought about what the Bible commands about the Church until we have thought about this factor of pure doctrine and pure life, with this understanding of the second thing that must go along with it.

Of those things, then, that are absolute concerning the institutional Church, the first is the preaching of pure doctrine and life in such a setting. The second is the orthodoxy of community. This is my own term, but I insist it is the right term to use in our generation. The orthodoxy of community, as I see it, is just as absolute in the commands of the New Testament Church as the orthodoxy of doctrine and other forms of life. It is harder to test than the orthodoxy of doctrine, but it is just as important. Not that community makes us Christian; we become Christians when we come into relationship with the living God on the basis of the finished substitutionary work of Jesus Christ. Then we can have Christian community.

The Bible makes it very plain that Christianity is individual. No two people ever become Christians together. We become Christians individually. But the New Testament makes plain the fact that Christianity is not individualistic. The two things are not separated; they're one. And this is connected with our concept of Christian community.

In addition to orthodoxy of doctrine and life and orthodoxy of community, I would suggest there is just one more limiting factor in the New Testament placed upon the freedom of the Church under the leadership of the Holy Spirit. That is in the area of Church polity. I'm not listing something here to make an official statement, but what seem to me to be the limiting factors in Church polity upon the congregation.

One is, as soon as the people in the New Testament time became Christians, they did enter congregations. There is a Church of Christ, but there are also churches. This is very important. This was not just something that happened sometime; it was an absolute practice in the New Testament. There is the Church of Christ which we enter when we accept Christ as our Savior. This is the real Church from which we cannot be separated once we are really saved. But at the same time, even Christ makes plain that there is such

¹Appendix to *The Church at the End of the Twentieth Century* by Francis A. Schaeffer, Downer's Grove, Ill., Inter-Varsity Press, 1970.

a thing as the Church which is objective and to which we might come. As soon as a person became a Christian, he entered these congregations. So, first of all in polity, there are to be congregations. I believe it is a New Testament ordinance. It is worthy of note here that these New Testament congregations were not made up of everybody. They were made up of Christians. A man became a Christian, and then he was initiated into the congregation.

The second limiting factor is that they worshipped on the first day of the week, but the Bible never tells us the hour of the day. And this is really a very important point in our evangelical liturgy; that we are to worship together on the first day of the week, but nothing else is said.

Thirdly, there are to be elders in the Church. There are different names applied to them which would indicate that different names might be applied in our day, but nevertheless, the office of the elders is there. We have much, much freedom at this point. We are not even told how the elders were chosen. The tasks of the elders were to exert discipline upon the Church, and to feed the sheep.

The fourth point; careful clarification is given in the New Testament concerning the qualifications of the elders and the deacons. We know what kind of men should be each type of officer.

Point five; the Church took care of the material needs of its members. This is closely related both to the sense of community and to the appointment of deacons. The important part here is not just the men as deacons, but that they really cared for each other in their material needs. And this extended beyond the individual congregation; so far beyond that the Gentiles of Macedonia cared in community enough for the Jews of Jerusalem to send money to help them. And I would say with all my heart we have failed dismally at this point. The community means nothing unless it means something in the whole realm of life.

The sixth point I would suggest is the Jerusalem Council would seem to indicate that the local congregations and the relationship of them may be extended into something more than merely local congregations.

The seventh point of limitation is the fact of the two sacraments.

I may have left something out, but at least here we have seven limitations that constitute the institutional Church in comparison to other kinds of Christian work. Everything in life is form and freedom. I believe these things are the New Testament form and everything else is free, not autonomously, but under the leadership of the Holy Spirit. Thanks to that freedom, the Church, within the structure of the given form, may be what it needs to be at every place and at every moment.

So I think that when we say, "Is the institutional Church finished?" we must say, "Well, maybe it is finished in the kind of set thing we have made. But it's not finished." There are these things of form that are to be kept, but think of the multiple freedoms we have to meet the twentieth century problem.

Now, with regard to these problems, I feel that we are in drastic danger of remaining dreadfully behind. We are talking about the Blacks when this is really not the problem anymore. The problem is far greater than this. It's my conviction that the Church of the Lord Jesus Christ faces a tremendous thing in these next twenty or thirty years, something that's going to make all the things of the past seem like absolute child's play. So if we are having trouble with the problem of the Blacks, I don't know what we're going to do with the problems I believe lie ahead of us.

The real problem we face in the next thirty years, as I see it, and I hope I'm wrong, is flaming revolution. I believe that when my grandchildren grow to maturity, they will face a culture that has little relationship to what we face today. And the Church should

be getting ready for this instead of talking about all these things of twenty and thirty years ago. I believe the Church is going to be squeezed as in a wringer. And if we found it tough in these last few years, what in the world are we going to do when faced with the real changes that it seems to me are ahead?

Let me name a few of the pressures that are upon our culture which I believe are going to force this change. The first big problem is the growth of the two elites. There is the New Left; and don't kid yourself, they are not interested only in the university. They are interested in the society. However, I am equally concerned about the Establishment elite. I purposely don't say Right. I've stopped saying Left and Right. It's Left against the Establishment. These two elites stand ready with the different kinds of philosopher kings and they mean to govern.

As the New Left and the anarchists get stronger, there is going to be more chaos. You can really live with the fact that you bomb somebody if it's in a sensible direction, but when you begin to get bombs with no sense to them, something is going to collapse. With this increased chaos the great silent majority will increasingly be ready to give up their freedoms to the Establishment for the sake of their affluency and peace. I believe we're seeing it happen.

Remember that the silent majority is made up of two kinds of people; the very, very small minority of the Bible believing Christians and the greater part of the silent majority who like the memory of what Christianity produced but no longer believe it. They no longer have a base, so they will give it up when the pressure comes. Threaten their affluency or their peace or their freedoms, and I believe they'll give in increasingly to the Establishment elite.

Besides the sociological breakdown, the second thing we should realize is our technological. The young people are not wrong when they say that we are becoming a faceless society. Jean-Jacques Rousseau's fear of the machine has proved to be right. We live in a time when the machine has taken over; specifically, the machine concept that says man is only a part of the machine. Don't minimize this pressure. People everywhere are dropping out of the educational institutions, of the work loads, of everything else because they find only facelessness.

We must realize that all this is surrounded by a continuing and increasing loss of the Reformation memory. I believe with all my heart that our northern European culture was built on the Reformation thought; not that all the men who drew up our culture were Christian, but it had a forming effect. Now this is being lost. And what is left is a society with only arbitrary judgments.

Another titanic pressure is the erosion of the possibility of truth. This is the generation gap, the epistemological gap. Today the people I work with believe truth is unthinkable. Not only do they not know truth, it is a philosophic proposition — a way of life — that there is no truth. And this is true on both sides of the Iron Curtain. The Hegelian sense of synthesis as opposed to antithesis has completely won. Philosophy as we now have it is made up of two great cases; Existentialism and Linguistic Analysis. Both of them are antiphilosophies in the old sense of philosophy. Neither believes that a concept of truth, in the old sense of truth, exists. This is being taught, hand over fist, in all of our schools.

Add to this the pressure of drugs. Don't think this is going to be controlled. It isn't. The youngsters are smart enough to know we've given them no answers and they're copping out. Don't think they are going to care if they split their chromosomes. They don't care — because we have not given them anything to care about.

Today we're battered on every side by the cultural expressions. The theatre of the absurd screams aloud in its very syntax that there is no meaning to life and no possible

content for communication. The painters and poets, the music and television all say the same. But the movies scream it louder and better than all the rest. You have two kinds of films; those that are mere entertainment and those that are the really good films. And the good films are the awful films because they always teach that there is no truth, no meaning, no absolute. We've had a generation of it.

There is no more an upper class to whom people look for leadership. There is no group that is automatically accepted. So everything is up for grabs. On every side men are accepting the two story concept of knowledge; that on the one hand you have a reasonable thing which leads you only to machinery, yet on the other hand to look for any kind of escape places you in a total dichotomy, away from the rational into the area of the nonrational world. People think that way because that is what they have been taught. We have brought forth a generation of people battered by these pressures.

We must understand, too, that we are under tremendous pressure of the population explosion. People are willing to give into anything in order to solve the problem of the population explosion.

Add to that the whole problem of ecology. The ecology thing is important because people feel desperate. Modern man is alienated. There is no God to him. There is no conscious life anywhere else, and we're taking this little bit of a world which is our home and pushing its nose into the dirt. And men are willing to accept totalitarianism because it is becoming increasingly apparent that there's no way to solve the ecological problems except on a totalitarian basis.

Men are ready under pressure to accept what they ordinarily would not accept. All man sees today is hanging onto biological continuity because there is nothing but silence in the universe. There is only life here on this little world. As men suddenly begin to think that maybe the bombs will drop and life will be gone, their fear is not of personal death but of the death of the race when everything will be silent and still. A titanic reason for giving in to the man on the white horse if he can promise that the bombs will not drop.

I would suggest finally that this A-bomb and Hydrogen bomb is child's play compared to the biological bomb, as it's called in Europe. The biological bomb is that within twenty years we are going to be able to mess with chromosomes of the babies that will be born. Within twenty years we are going to be able to make the kind of babies we want. We are confronted with the reality of the *Brave New World*. Do you understand why there is a pressure here that is overwhelming? Do you understand the pressure the Church will face? Why are you talking about things of yesterday? Black and White? Of course it's important. But don't you understand that it is only one move and a very small move on the entire board that the Church is going to have to come to terms with in our generation?

NOTE:

This article is the first of two parts. The conclusion will appear in the next issue of *Inter-View*.

Un Discours sur la jeunesse et l'Eglise

Si l'Eglise est en réalité ce qu'elle devrait être, les jeunes y seront. De fait, je sene bien qu'il y aura même beaucoup de gens, et ce n'est pas éagément qu'ils y viendront, mais avec la cymbale retentissante et des fleurs dans les cheveux.

Nous avons été des plus stupides pour n'avoir pas défini l'Eglise. Cela, j'en suis convaincu, est faite de n'avoir distingué entre les deux moyens différents dont nous employons le mot *église*, qui sont tous les deux justes, mais à garder distincts. Nous avons l'école du dimanche, le travail parmi les jeunes, un club pour les femmes, nous avons l'Abri - et puis, séparé du reste, nous avons l'Eglise. Cette distinction-ci nous a échappé pendant beaucoup d'années.

Toute la vie est forme et liberté. Outre la forme dans le Nouveau Testament se trouve la liberté sous la conduite du Saint-Esprit, pas d'une façon autonome, mais comme un groupe de personnes au regard dirigé vers Dieu. Quelles libertés multiples seraient les nôtres si nous n'ajoutions pas nos propres restrictions terribles sur l'Eglise.

La Iglesia y la juventud
Francis A. Schaeffer

Somos el grupo más tonto que jamás se ha visto porque dejamos de definir la Iglesia. Estoy convencido de que es porque hemos dejado de ver que hemos usado la palabra iglesia de dos maneras distintas, ambas corrientes pero que deban guardarse por separado. De una mano tenemos el trabajo de la Escuela Dominical, el de la Juventud, y el de la Sociedad de Mujeres; de otro sentido y en otro significado, tenemos la Iglesia. Hace muchos años que no hemos notado esta distinción.

Todo lo que existe en la vida es la forma y la libertad. Además de la forma en el Nuevo Testamento, hay libertad bajo la dirección del Espíritu Santo, no de una manera autónoma, sino como un grupo de personas que cuenten con Dios. Mira las libertades múltiples que tenemos si no añadimos limitaciones horribles sobre la Iglesia por lo que creemos que debe ser.

Dr. Francis A. Schaeffer, well-known evangelical theologian and scholar, bases his work with L'Abri Fellowship in Switzerland. Before moving to Europe in 1948 Dr. Schaeffer pastored in the United States for ten years. Since that time he has lectured at universities and colleges, both secular and Christian, throughout Europe and America. He has authored several books including The God Who Is There, Escape from Reason, The Church at the End of the Twentieth Century, and Pollution and the Death of Man.

The Study of a Program for Training Leaders of Youth in the Formulation of Objectives

Dr. Joseph W. Coughlin, an Associate in World Service and a member of the Trustees, is the founder of Christian Service Brigade (1937) and Escuadron de Servicio Cristiano (1947). He holds degrees from Wheaton College and Michigan State University (Ph.D., 1971). Dr. Coughlin has served as Associate Professor of Education at Houghton College since 1971.

How can leaders of youth be taught to set clear-cut objectives for a specific leadership opportunity? What affect will this learning have on their effectiveness as leaders and on the lives of the young people they lead?

This study was aimed at finding some answers to these questions by testing a programmed procedure for training leaders of youth to formulate behavioral objectives.

A programmed training manual was designed and used in two camps for boys during the summer of 1970. A population of 70 counselors and 554 campers during seven camp periods was divided into experimental and control groups. Each of the 70 men wrote objectives for his week as counselor in camp, and each of the boys, at the end of his week as a camper, reported two things his leader had helped him learn in camp.

The experimental group of 35 counselors completed the programmed training manual during the first few days at camp, then wrote a second set of objectives. The 35 men in the control group did not receive the training, but were also given opportunity to write second objectives. At the end of his week, each counselor was asked to rate his own achievement of his written objectives on a five-point scale.

Objectives of all counselors were judged for behavioral characteristics according to the criteria included in the training course. Both the counselors' objectives and the campers' reported learnings were classified into fourteen categories, developed by item analysis of all responses, and were then matched. The matching was a measure of the degree to which campers' learning corresponded to objectives set by their respective counselors.



Dialogue: Issues Facing the Church in Japan

Dr. Akira Hatori is not only the director and radio pastor of the Pacific Broadcasting Association, but also the President of Japan Bible Seminary, Japan Overseas Mission, and Total Mobilization, a saturation evangelism movement. He accepted Christ in high school, rejecting his Buddhist upbringing, and taught on the university level in Japan before coming to the U.S. in 1950. It was in this country that he prepared for the ministry and became interested in radio evangelism.

Masaki Kakitani: *Your ministry as a nationwide radio pastor has enabled you to observe the Japanese church as a whole. Can you give us some general impressions of its strengths and weaknesses?*

Akira Hatori: Some background of the Japanese church would be helpful. First the war had a disastrous effect. Christians in Japan suffered greatly both during and after the war. Some died in prison while others compromised their beliefs and left the church. In fact, it can be said that the war apparently demolished the foundations of the church in Japan.

Even though missionaries and Japanese Christians worked together after the war trying to evangelize the country, growth has been slow. Even now less than one percent of all Japanese are Christians. Not that the church is not growing; it simply is not keeping pace with the tremendous growth rate of the population.

A contributing factor to the weakness of the church is Japan's great prosperity. No longer the broken nation that it was twenty years ago, Japan is affluent and her people are greatly attracted to the pleasures of material things.

Still another factor affecting the church is the unrest among the young people. University students — Japan has two and a half million of them — are dissatisfied with the condition of society and some have resorted to violence. Even though the genuine radicals comprise only a small percentage of the total student population, they attract a significant number of sympathizers. It is these students, not really committed to violence but looking for changes, who seem to be responding to the Gospel.

These factors are definite barriers to church growth in Japan, but I believe that the real problems are to be found within the church.

Could you elaborate on some of these?

The new theology has been a problem for quite some time, since it came from Germany. It affected many evangelical leaders and hindered the preaching of the Gospel. Perhaps related to this, but certainly a problem in its own right, has been the tendency of the Japanese layman to wait for the preachers to do the work of spreading the Gospel. One of our greatest needs is to motivate, mobilize, train and organize every Christian as an active witness. A third internal factor is the fragmentation of the church in Japan. I don't mean that we need ecumenical movements; just some cooperation and team work in preaching Christ.

Do the Japanese Christians have problems with theology?

They believe the Bible is the inerrant and inspired Word of God, which is a good start. But they have failed to teach the Word in its fullness to believers. The problem is the lack of maturity among believers and the inadequate teaching has compounded the problem of fragmentation which I mentioned.

What might you suggest as an answer to these internal problems?

I believe there are several important points here. One is the need of a spiritual atmosphere in which the church may grow. We must recognize the work of the Holy Spirit and believe as well as live the Word. Then, as I said, we need to train and motivate Christians in an organized, united effort of evangelism. Another key to growth in Japan is the use of mass communication. Radio and television are good means of spreading the Gospel.

A Japanese friend of mine suggested that what people, especially young people, really want is a solid theological base that will help them to deal with real problems. Do you find this to be true?

I find that there are many young people coming to the church wanting something real and the church is not answering their questions. This brings out a three-fold need of the church.

First, our head knowledge should be clear. We need the intellectual understanding of theology to be able to defend our faith. Second, the intellectual must be combined with living the Word. To separate living from knowing is to rob the Christian life of its power. Third, we need preaching of the Word to balance what we believe and what we live.

The problem in Japan begins with weak theology. The evangelicals are eager to serve, but they lack sound theological understanding of the Bible. In addition, Japanese Christians are much like any other Christians in that they tend not to live the Word practically. Finally, many young pastors in Japan would rather preach on society's ills than the salvation message. They think evangelism is outdated.

What would you suggest is the responsibility of Japanese Christians to Asia and the rest of the world?

I believe that Japan will feel an increasing weight of the burden to send out missionaries. Historically, it has been the prosperous countries from which the Lord has sent men, countries such as England and America. Now we sense that our country is being blessed of God and that we need to do more.

How has the response of the young people been to the need?

From our broadcasting office alone three families have gone to South America and my former secretary has gone to serve in Malaysia. Another family is preparing to go to the Philippines. So there is response.

I believe if we preach Christ faithfully young people in general will respond. One experience that I had was somewhat indicative of this. I was in a town of about eight thousand, which is small for Japan. A Christian shoemaker in that town had built a new house which he wanted to dedicate to the work of the Lord. The house was built in front of a high school and he came to me one morning asking me to preach to high school students that afternoon. He and his family worked hard using signboards and flyers and got ninety students to come to that meeting. Because of his faith, thirty students made decisions for Christ that day.

What suggestions do you have for those of us, both Japanese and American, who are preparing for future ministry?

To Japanese students I say please come back and preach Christ. The need is urgent. To American students I would say do not believe that Japan is such an advanced country that we need no missionaries. Four-fifths of our villages and towns have no church at all. It seems that the need is primarily for missionaries who can live on faith and evangelize; for pioneers who can get churches started in new places; and for specialists. The areas in which specialists are needed would be in the line of communications or organizational people. There are many fields in which trained specialists could help to further the Lord's work.

Dialogue: Evangelicalism in India

Bakht Singh came from a prominent Indian family and showed promise of becoming a leader among his people. He received his education in England and North America and it was then that he abandoned his Hindu beliefs and adopted Western culture. Some time after giving up Hinduism he became interested in Christianity and was converted. Since that time more than thirty years ago he has served Christ in India as pastor and evangelist. His work, as well as his insights into American church life, are described below.

Larry Burnap: *Brother Bakht Singh, your familiarity with North America combined with your perspective from "the outside" make your comments especially valuable to us. American young people in recent years have taken to wearing long hair and beards reminiscent of your own youth, and have an interest in the teachings of Indian gurus. Do you come to us on this visit as a guru?*

Bakht Singh: A guru is a teacher with a high position in society. As far as I am concerned, I believe the Lord has sent me as a witness rather than a guru. The Lord has been showing us a number of things in the last 30 years of spreading the Gospel and building His church in India, and we have felt for a long time that witnesses should go out of India to other countries, including America.

To our mind, America seems to have more need at present than many other countries. This is because with the many advantages that they have, they don't seem to derive benefit from them as Christians. It is like our Kashmir. It is a most beautiful and fertile part of India. There are vegetables, fruit, milk, food and water and a cool climate, but the people of the country are very sickly, a pathetic sight. They don't know how to derive benefit from the country's produce.

In America there is a growing spiritual decline, and we feel burdened and sad to see the people starving spiritually. We don't come across many spiritually mature believers. And the great moral decline extends even to Christian young people.

We might call you, then, a missionary to America. What message do you bring to us?

The main message which is upon my heart concerns the meaning of the true church. What kind of church does God want? I don't think God is after societies, multitudes of members, denominations or fellowships. According to Ephesians 3:10, He wants a church which will show forth His manifold wisdom. It will be a *living church*, through which God can show His glory and power. As Ephesians 1:23 says, it is Christ's body and God's fullness is in His church. This is God's method.

People in this country are after crowds. They want everything big; large buildings, large programs. And with the temptation to bigness, they seem to have missed the real meaning of the church. I think that in India God has been teaching us something about His true church.

Has He used foreign missionaries to teach these truths?

In many cases missionaries were tempted to impose upon India their own customs and modes of worship. Gradually many Western ways, foreign to the Indian culture, crept in. Then there was the huge compound system. The missionary became a landlord with property. To help the poor Christians they thought they would provide land and housing on the compound. People became parasites to the missionaries who in turn spent much of their time collecting rent and spending money, rather than giving the Gospel.

The people as a whole, now, do not have much respect for foreign missionaries. But they have, as a group, made a very important contribution by teaching the Word of God, when they have not been involved in social things and have been satisfied with teaching.

You are neither a professional missionary nor an ordained preacher. What has been your ministry in India?

I was called, and gave my life for God's service in 1932. From the beginning I felt the Lord wanted me to be a witness in different parts of India, just by going out from place to place to give my testimony and to give out tracts. I had no qualifications to be a preacher. I never had any training of any kind, and I can't even sing a note! But I could go from place to place telling people how the Lord Jesus Christ taught me, how He forgave my sins, gave me life, gave me perfect peace, and how I was able to conquer sin day by day through His power. I went from house to house and street to street in many villages, among the lepers and the blind and among poor people of all classes. Rarely would I be asked to speak anywhere at first. Gradually, without my desiring it, I began to be asked to conduct some meetings. I was pushed into it — I had had no experience. But the Lord began to work, somehow. His souls must be saved. We began to conduct many revival campaigns. We went to many parts of India for seven years, from 1935-1941.

But I prayed to know God's plan more fully. In 1941 the Lord showed me and my co-workers that unless there is a living church the people do not grow spiritually. People need more than teaching out of books. They don't require babysitters, they require a living church. In a living church, which is like a family, they can be shown. They can express their own gifts and talents.

So from that time on we began to establish living churches. Our burden has been to preach the Gospel, but at the same time to build churches.

Do you have elders in your churches?

Yes; They are chosen and set aside using the Scriptural principles. Some preach, some teach, some take care of the money and some visit.

Are your congregations, though they do not have a professional ministry, churches in the same sense that we know them?

Yes, except that we have no membership and no subscription in order that the house of God may be truly open to all people. In addition, we have no set doctrines and even no name. If you want to give any money on Sunday afternoon when we have the breaking of bread you come forward. There is no collection or appeal for money, yet there is never any lack, because God gives plenty.

We begin with a small house. Someone invites our gathering in. Later, we will buy a piece of land and build a hut. Whenever it is too small, we go about enlarging it. The principle is never go into debt, as God tells us in Romans 13:8. When money comes in, it is divided and spent through prayer.

What are some other unique characteristics of your group?

First, we believe in serving all who come to us. Second, we are open all the time. We believe the house of God must be open every day, so that people may come freely for fellowship, prayer or help. Third, we live on faith. There are no sermons asking for money. Fourth, these people are born again. We have a very strong emphasis on the new birth, not merely by showing a hand and saying it, but living it. Fifth, we decide things by prayer and by oneness, not by elections. Sixth, we want to use the Bible more frequently. Seventh, we all go out witnessing, not only the few. Similarly, we believe in having Sunday worship free — we make no plans. We pray for guidance as we gather. No one knows beforehand how long the meeting will be. Sometimes it goes for six hours. There are no clocks in the building.

In all things we want to be free from the customs of men. We want to be open for the Lord to build His church.

There are more than 400 assemblies which are following this pattern of worship and church work?

Yes, roughly. But more are always being added. I would say about 450 by now. We have about 80 groups in West Pakistan, and there are a few in Ceylon. The Lord has been faithful and there has been a steady growth through the years. Men are coming forward for baptism and have a sincere desire to serve God.

The Christians there have a burden for prayer. When I was about to leave India, I just announced it about half past nine at night time that in the morning at half past four there would be a prayer meeting. There were more than 300 people who responded and came for prayer. They were anxious that the Lord would do a new work in America and in the other countries.

What is a "Holy Convocation"?

It is a special gathering for believers. Many believers live in lonely places in India. As in the book of Leviticus, God's people need to come together and understand God's purposes. But they also bring their unconverted friends along with them. All who want to come are welcome. We make no distinctions; rich or poor, high or low, white or black, all are equally welcome. We don't charge. Everyone has the same food and the same accommodations and the same welcome. They come to fellowship, to love and to live together as a family, with a family's prayer and Bible study. Many are strengthened in this way. We now have our Holy Convocation in four separate centers around India.

One last question: Have you found any living churches in our countries?

Not so far. But I have met individual believers who are very hungry and who are really sincere.

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JANUAT RR.525-172
PANTEI EDUCATION; SOCIETY; REBETICION 1972

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TOUTH AND THE SOCIAL ORDER
BTOOTHING; INDINA INDIANN UNIVETSIT PRESS 1966

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RITES-OF-PASSAGE
A GOOD DESCRIPTION OF PRIMITIVE INITIATION RITES IS COMPANHO
TO OUR 'MOTX CULURES' PSEUDO-INITIATION RITES; ENTERTEN FOR
UNDERSTANDING WHNT TOUTHSCENE IS AND HOW II SHOULD BE CURED WITH.

STRAND; RUTH
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NEW TON MC GRAM-HIT BOOK COMPANY; INC. 1971

CONCLUSION
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RELATIONSHIPS; AND THEIR PROBLEMS OF GROWING UP; THESE DETAILED
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AND CHARACTS OF PURCETT RITES; TICELENT MTHOLOGY.

This bibliography was prepared with the cooperation of Yvonne Burrows, Helen Clark, Daniel Elliot, Donald Patterson, William Powers, Sara Robbins, Jack Willert, and other students at Houghton College.

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IN THIS ISSUE...

Dr. Francis Schaeffer discusses the Church and the pressures it will face in the next thirty years.

Ted Ward on why the Church needs to listen to what youth are saying.

Dr. Samuel Moffett answers the charge that the end of Christianity and missions is just ahead.

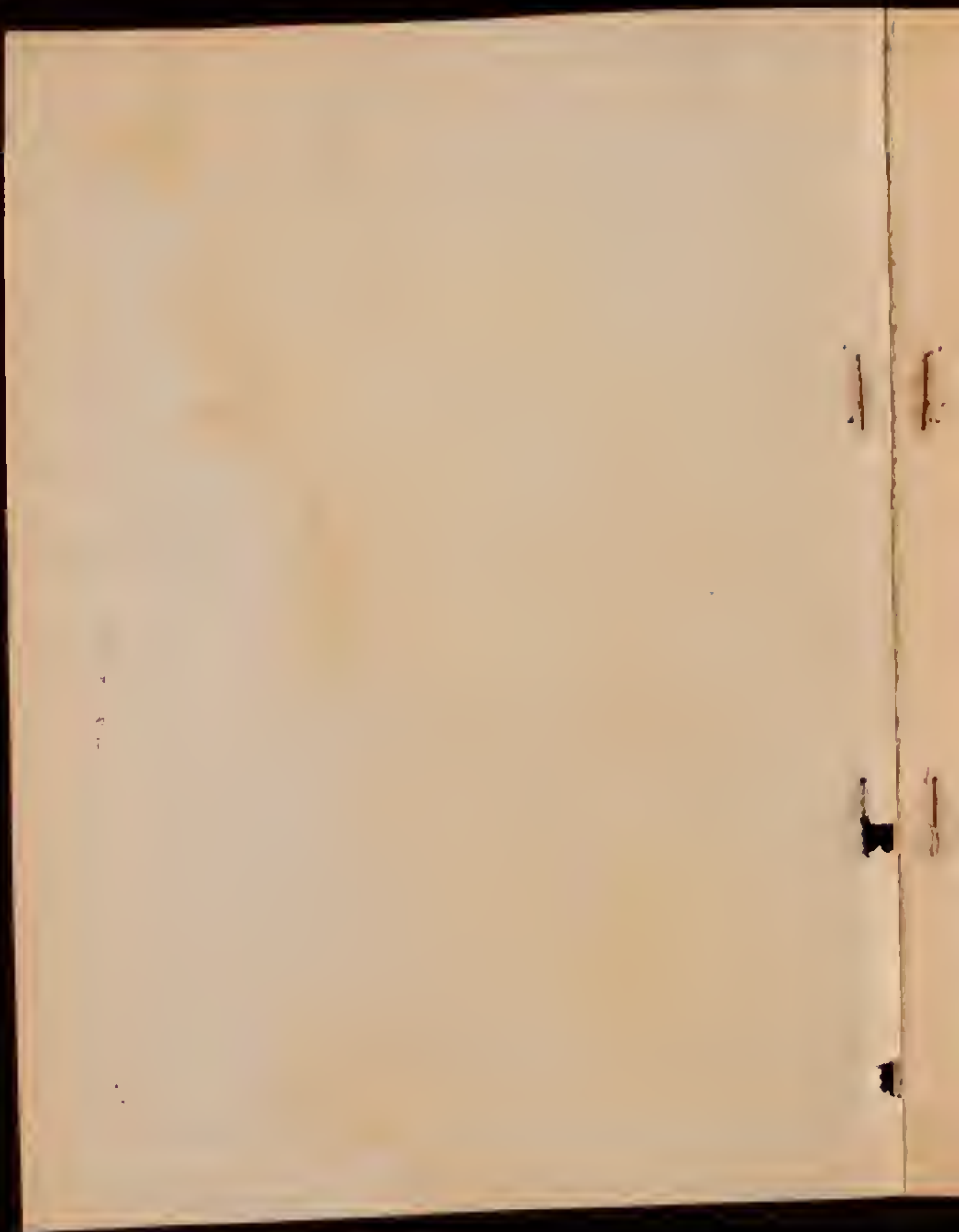
A strong evangelical movement in India is contrasted to Christianity in America in a dialogue between Bakht Singh and Larry Burnap.

Japanese radio pastor, Akira Hatori, talks about the needs of the Church in his country.

The Biblical Background of Evangelism

KYOHWEI WA SINHAK
(Church and Theology), vol 5
Seoul, Korea.
pp. 145-156

1972



복음선교의 성서적 배경

마 삼 락

(Samuel H. Moffett)

복음선교란 무엇인가?

유감스럽지마는 장로교인들과 신학자들 중에는 복음선교에 대한 의심으로 인해서 명성을 나타내는 이들이 없다. 유니온 신학교의 호켄딕(Hoekendijk) 박사는 말하기를 「신학자들 가운데에는 고결적인 복음선교의 방해자들이 있다.」¹⁾고 했다. 어떤 장로교인들은 복음선교를 하기보다는 오히려 교인들을 잃어버리는 것을 완고하게 자랑하는 것 같다. 교인을 잃어버리는 것이 자신들의 예언자적 설교의 확실한 증명이나 되는듯이 생각한다. 그러나 이것은 오히려 지들의 설교의 직업적 성격을 증거하는 것 뿐이다. 이러한 설교는 한 부분에 있어서는 활기가 있고 흥미가 있어 보이지만 그리스도에 관한 핵심에 대해서는 침묵을 지킨다.

현대 그리스도인은 그가 신학자이건 장로교인이건 간에 복음선교의 부름에 대하여 이 이상 더 쓸데없는 일에 맹들면서 구원의 핵심에 무관심을 보일 수는 없다. 호켄딕박사의 말을 이용하면 『신학자들까지도 복음선교의 타당성과 관련성을 여기 저기에서 재발견한 것 같이 보인다. 이들 신학자들은 만약 교회가 세계 속에 존재하는 유일한 존재이유와 존재목적의 땅끝까지 이르러 복음을 선교하는 것이라는 것을 인정하기를 계속 거부한다면 자기비들의 생각의 성서적 신빙성을 위태롭게 한다는 것을 깨달을 것이다.』²⁾라고 한다.

장로교인에 관해서 말하자면 장로교회사를 읽은 칼빈주의자로서 누가 복음선교는 비장로교적이라고 명제를 변호할 수 있겠는가?

칼빈은 (1555~1566) 개혁운동의 결실기에 121명의 복음선교사를 개인적으로 훈련시켜서 제네바로부터 필립 중에 있는 볼란스로 파견하였다. 그러

1) J. Hoekendijk, *The Church Inside Out*, P. 14 (숙운 뒤집어 본 교회)

2) 위의 저서

므로 처음 4년 여간에 장로교의 개척 복음선교 선구자들은 2,000개의 새로운 칼빈주의 교리들을 불탄서예 창설하였다. 그러므로 복음선교는 칼빈적인 것에 못지않게 장로교적이라 할 수 있다.

우리가 복음선교에 대하여 물어야 할 최초의 질문은 우리가 복음선교에 대해서 찬성하는가 혹은 반대하는가가 아니고 오히려 복음선교란 무엇인가 하는 질문이다.

불행하게 현대교회의 병적 증세 중의 하나는 『복음선교란 무엇인가?』하는 질문이 그리스도인들로 연합하여 복음선교의 사명을 갖게 하기보다는 오히려 그리스도인들을 분열시키는 문제를 만들었다. 필립 포터(Philip Potter)씨는 『복음선교와 세계교회협의회(W.C.C.)』라는 논문에서 선교의 우선적인 순위에 대하여 조사한 바를 말하였는데 『인간의 요구에 융합』을 가장 찬성 받은 우위에 두었으며 설교는 가장 반대받은 위치에 두었고 회심은 가장 논란의 대상이 되는 주제임을 말하여 우리로 깊은 관심을 갖게 하였다.

복음선교는 많은 의견을 가지고 있음을 쉽게 볼 수 있다. 어떤이들에게는 복음선교란 빌리 그레함(Billy Graham) 목사와 같은 유명한 사람이나 할 수 있는 것이지 나같은 무명한 목사는 애석하기도 할 수 없는 것이라고 한다. 또 어떤이들은 이와는 정 상반된 의견을 가지고 있어 복음선교란 전망이 밝은 회심자들에 대해서 성서는 폭우로 인하여 흐르는 급류와 같다고 한다. 또 다른 이들은 성서를 이용함에 대하여서는 아랑곳 없다. 이들은 그리스도인으로서 자기들이 하는 것은 무엇이나 복음선교라고 생각하기를 좋아하며 세상에 정을 둔 이들은 그리스도인의 신앙이 분명하고도 그쪽에 있어 놀라운 특유성보다도 그리스도인의 생활의 온화하고도 말없는 증거를 더 좋아한다고 생각한다. 또 어떤이들은 복음선교란 사람들을 변화시킴으로 세상이 민게 되는 것이라고 하여 혹은 세상을 변화시키므로 사람들이 민게 되는 것이라고 한다. 또 어떤이들은 복음선교란 부흥회이라고 한다. 그리고 상한 심령이 죄를 고백하는 눈물이라고도 한다. 또 어떤이는 주일 교회에 참석하여 설교를 듣는 것이라고 한다. 또 세례를 받는 것이라고도 한다. 또는 교인들이 회중 앞에서 공적으로 그리스도인임을 고백하는 것이라고도 한다. 이와같은 많은 복음선교의 정의방법은 우리의 방법과 상이한 방법들에 속한다.

해켄타이크박사가 주장하듯이 만약에 성서적 신빙성에서 신학자들이 복음선교를 재발견해야 한다고 요구한다면 우리가 재 발견하는 복음선교란 성서적으로도 신빙할 만한 것이라는 것을 확인해야 한다. 성서는 무엇이 복음선

교라고 말하는가? 만약에 하나님께서 그의 말씀으로 복음선교에 대해서 무엇인가 말씀하실 것을 가지고 계신다면 우리는 무엇보다도 먼저 하나님의 말씀에 귀를 기울이는 것이 현명할 것이다. 우리는 하나님의 말씀을 듣기 전에 어느편에 속해도 안되며 편견을 가진 특별한 위치에 있어서도 안된다.

성서는 복음선교의 경의를 탐구하는데 대해서 즉각적인 해답을 주지는 아니한다. 하나님의 말씀은 진리이다. 그러나 반드시 단순한 것은 아니다. 우리가 가진 의도가 아무리 좋다 해도 단순하지 않은 것을 단순하게 생각하는 경향이 있다.

이것은 마치 스코트랜드의 위대한 복음선교사인 칼머스(Chalmers)박사가 그의 아들의 교육을 위해 성 안드레 수도원으로 보냈을 때 이를 반대하던 열광주의자들은 『아니다 때가 임박했다 추수때를 맞아 희어진 밭으로 그를 보내라 그리고 학교에 보낼 필요가 없다』고 하였던 것과 같다. 칼머스박사는 이에 대하여 조용히 대답하기를 『누가 많은 일을 할 수 있는가? 무딘 도끼를 가지고 하루 종일 나무를 썩는 사람이 있는가? 아니면 집에서 충분한 시간동안 도끼날을 예리하게 갈아서 나머지 시간으로 나무를 썩는 사람이 있는가』라고 하였다.

우리는 누구나 자기가 생각하는 복음선교의 제일선에 서기 전에 잠시동안 하나님의 말씀으로 우리의 무딘 도끼날을 예리하게 만들어야 한다.

복음선교사들은 성서 안에서 『복음선교』(Evangelism)란 말이 없다는 것을 처음 발견할 때 놀라는 모습을 볼 수 있다. 17세기에 이르기까지 영어에도 『Evangelism』이란 말이 없었다.³⁾ 하나님의 말씀에 나타난 것을 보면 그리스도인의 신앙은 추상개념들이나 『무슨 주의』로 나타나지 않았다. 그뿐 아니라 『복음선교 주의』란 말도 없다. 성경은 살아있는 모습의 기록이며 결코 희미한 점의들로 기록되어 있는 것이 아니다. 성서는 살아있는 사람들을 중심한 것이요 무기력한 개념들을 중심하지 않았다.

우리는 『복음선교사』라는 말을 성서적인 말로 발견한다. 그러나 그것이 복음선교주의는 아님을 알아야 한다. 성서가 말하는 가장 추상적인 개념에 접근하는 것은 바울이 딤후 4:5에 말씀한 가장 가까운 디모데에게 『전도인의 말을 하며』라는 말이다.

복음선교사가 할 일은 무엇인가? 성서에서는 복음선교사에 대한 기록도 몇번 나오지 않는다. 단편적으로 『복음선교사』란 말이 단 세번 밖에 나타나지 않는다(엡 4:11 행 21:8 딤후 4:11).

3) Oxford Diet of Etymology (어원사전)

성서가 복음선교라고 하는 말을 쓸 때에 명사를 사용하지 않고 동사를 사용했다.

그 이유는 복음선교란 행동을 강조한 것이다. 그러므로 『복음화하다』 혹은 『복음선교하다』는 것을 의미한다. 우리는 여기에서 복음선교에 대한 정의의 출발점을 바로잡지 않으면 아니될 것이다.

(1) 성서에 나타난 복음선교란 무엇보다도 설교를 말한다.

성서는 설교라는 행동을 여섯 개의 다른 단어를 사용해서 표현했다. 즉, 『사람들로 하여금 듣게 하는 것』 『선포들』 『알려 퍼뜨리다』 『주장으로 터득시키다』 『고지(告知)하다』 『선포하다』 등의 의미를 가지고 있다. 또한 현대 신학의 애용어인 『케리큐마』라는 말이 유래하였다. 이 단어 중 가장 중요한 단어는 『팍스 와렌』(Max Warren)이 이 단어를 서술하면서 결론짓기를 『복음화하다』 혹은 『복음선교하다』라고 하였다.

『복음화하다』이란 천사들이 행했던 그것을 말한다. 천사들은 『복음선교』 또는 복음화하였다. 천사들은 큰 기쁨의 소식을 전하였고 한밤중에 양떼를 지키는 목자들은 구세주에 대한 큰 기쁨의 소식을 들었다. 또한 예수님께서도 복음선교와 복음화하는 일을 하셨다. 예수님께서서는 세상에 오셔서 설교하셨는데 곧 그의 설교가 하나님의 다락에 대한 기쁜소식이였다. 바울 역시 생의 사업이 설교로서 복음선교 복음화로 묘사할 수 있다. 바울은 고린도전서 15장 1절 『형제들아 내가 너희에게 전한 복음을 너희로 알게 하노니 이는 너희가 받은 것이요 또 그 가운데 선 것이라』고 하였다. 성서에 나타난 복음선교란 주로 설교이다. 설교는 주로 입(口語)으로써 하는 일이다. 이런 까닭에 나는 복음선교를 『그리스도인의 현존』이라고 보는 사람의 의견에 따를 수가 없다. 그리스도인의 현존도 어떤 의미에서 중요한 일이기도 하다. 그리스도인이 말없이 조용하게 세계속에 스며드는 일 곧 정면으로 교리적 공격을 하지 않고 빛과 소금으로서 말없이 파고드는 그리스도인의 생활에 대하여 할 말이 많다. 말없는 생활의 표현은 좋은 일이다. 매우 중요한 일이 아닐 수 없다. 또한 필요한 때가 있다. 그러나 이런 것은 복음선교는 아니다. 이런 것은 복음선교를 위해 꼭 있어야 하는 준비단계는 될 수 있으나 복음선교를 대신할 수는 없다. 예수님은 그리스도인의 현존으로서 30년간 다사렛에 사셨다. 그러다 목수일이 기쁜소식은 아니었다. 기쁜소식이 세상에 울려 퍼져 들려지기는 그가 목수일을 버리고 말씀으로써 외쳐 설교한 때

4) Max Warren, *The Christian Imperative*, pp. 15-21 (기독교적 명령)

부터였다. 말씀으로 설교하기 전까지는 소경이 볼 수 없었고 귀머거리가 들을 수가 있었다. 또한 가난한 자에게 기쁜소식이 되지 못했다.

성서에서 『복음선교하다』 『복음화하다』라는 것은 다만 행동만이 아니라 말이다. 복음선교란 예수님의 품격과 요구에 대한 특수하고도 분명한 표현이다. 묻자 그대로 예수님에 대해 설교하는 것, 혹은 예수님에 대해서 기쁜소식을 말하는 것이다. 성서에서 『복음선교하다』 『복음화하다』라는 동사는 이렇게 사용되었다(예 : 령 8장 35절, 11장 20절).

(2) 성서에 나타난 복음선교는 말 이상의 그 무엇이 있다.

만약 복음선교가 천사들과 예수님과 사도들의 행한 바 말이라고 하면 오늘에 우리가 말하는 설교이상인 것이다. 그 말 속에는 『카리스마』 곧 하나님의 은사와 힘이 들어 있다. 다가복음에서 지적하듯이 이 말씀에는 표적들이 따랐다(막 16 : 17절).

천사들이 말할 때 베를레헴 하늘에 표적이 있었고 구유에도 빛나는 표적이 있었다. 예수님께서 천국에 대한 기쁜소식을 말할 때 기사와 표적이 나타났다. 사도들의 설교에도 동일한 이적이 따랐다. 우리는 성서에서 복음선교에서 나타나는 초인간적인 능력 때문에 당황할 때도 있고 두려워할 때도 있다. 나는 성서에 나타난 능력을 통해 나를 불안하게 만든다. 그럴 때마다 문제는 나 자신에게 있는 것이지 성서에 있지 않다는 것을 경험으로 깨달아 발견한다. 성령의 능력이 표적들로 나타나게 될 때 나를 불안으로 몰아넣는다. 그러나 나는 그것들을 믿는다. 이유는 성서를 믿기 때문이요 그보다 더 중요한 이유는 성령을 믿기 때문이다. 나의 부친(마포삼열)도 표적을 믿었다. 그 이유는 부친께서 천히 능력이 나타나는 표적을 목격했기 때문이다. 나의 부친은 한국에 초대 선교사 중의 한 분으로 복음선교의 한 부분을 담당하신 분이다. 부친의 복음선교는 사도들의 복음선교의 일과 흡사한 점이 많았다. 그는 자신이 특수한 재능이나 소질을 타고난 것도 아니고 부흥사도 아니었다. 그러나 1907년에 일어난 한국교회의 대부흥운동에 있어 성령께서 권능으로 역사하시는 것을 보았다. 어떤 한국목사 한 분은 『한국의 대부흥운동은 크나큰 이사와 표적이었다』라고 했다.

그 부흥운동의 한 모습을 기록한 것을 보면 『나는 어떤 사람들이 몸부림 치며 일어나려다가 다시 고뇌로 되돌아가는 것을 보았다. 어떤이는 오래동안 치약에서 영혼이 속박에서 자유를 얻음으로 경충경충 뛰어 다니게 되었다. 이런 일들을 고백하는 일은 어리석은 일인듯 하였다. 그러나 어찌할 별

도리가 없었다. 우리는 신비스러운 능력과 경외감을 일으키는 능력에 압도당하고 있었다.』라고 한다. 이때에는 선교에 능력과 권능이 함께 하였다.

이것이 다름아닌 복음선교요 복음화이다.

나의 부친은 그와같은 권능의 표적들을 보고 믿었으나 표적과 복음을 혼동하지는 아니하였다. 부친이 나에게 들려준 이야기를 기억한다. 한국 목사님 가운데 병고치는 은사를 받은 분이 있었다. 그러나 그분은 어민날까지는 이제부터 병고치는 일을 하지 않겠다고 선언하였다. 그 이유를 물을 때에 대답하기를 『하나님께서 나를 복음선교 복음화하시기 위해서 부르셨기 때문이다. 그러나 사람들이 내게 오는 것은 복음을 듣기 위하여 오지 않고 다만 병고침을 받기 위하여 오기 때문이다.』라고 했다. 은사를 받아 표적을 행하는 자들의 마음이 육체적인 문제에 기울어지거나 그리스도 이외의 다른 무엇에 영광을 돌릴 때 그 표적은 이미 복음의 능력이 아니다. 그것은 도리어 복음에 대한 장애물로 변한 것이다.

신약에 나타난 권능의 표적은 사람들이 믿음에 이르도록 하는 기능으로 그리스도만을 증거하였다. 세례 요한이 의심이 생겨서 예수께 사람을 보내어 기다리던 메시아인자를 물을 때에 예수께서는 다만 표적들을 보라고 지적하였다. 즉 소경이 보며, 절름발이가 걸으며, 문둥이가 깨끗함을 얻고, 귀머거리가 듣고, 죽은 자가 다시 살아나며, 가난한 자에게 복음이 전파된다고 하였다. 이것은 바로 증거와 봉사, 복음선교와 선한 행위들이다.

선교된 복음과 사회복음주의는 없어서는 안 될 성서적 유대관계이다. 그 이유는 이 두 가지는 성서에 공동적 사명에 속하고 있기 때문이다. 그러므로 이 양편 중 어느 한편에 편중하게 되면 파벌을 만드는 것이나 비성서적으로 저들을 분리시켜서 서로 원수를 만들게 하는 것이나 다름이 없다.

이렇게 한다면 설교와 행동, 말과 행위가 양극화되어 서로 갈라지고 그 결과는 비참하다. 설교와 선한 행위는 결코 떨어질 수 없고 설교는 진공상태에서 행하여지지 않는다. 인종적 정의를 위해서 아무 일도 하지 않는 그리스도인은 아프리카에서는 설교하지 않은 것이 낫다. 그 반면에 사회적 면에 대하여서는 활발한 일을 한다고 하더라도 예수 그리스도에 대해서 침묵을 지키면 근본적으로 그는 예수 그리스도를 전달하고 있는 것이 아니라 성서에 나타난 복음선교는 권능의 설교이다. 이 권능에는 반드시 표적이 따르는 것이다. 곧 능력에 넘치는 행동이 있다. 제가 선한 행위와 그리스도인의 봉사를 오순절에 나타난 권능있는 표적들과 대등하게 봄을 너무 지나친 것이라고 하실 분도 있을 것이다. 그러나 저는 여러분에게 예수님 자신의 말씀을

생각나게 하고자 하는 의도이다. 세례요한이 의심하며 질문할 때 예수께서 지적하신 표적이 무엇인가? 『소경이 보고, 절름발이가 걸으며, 문둥병자가 깨끗함을 받는다』하신 것은 선한 행위를 말한다. 그리고 지는 성령의 능력을 매우 극적인 오순절에만 국한시키는 일은 성령의 실존을 부인하는 것에 못지 않은 큰 잘못을 범하는 일이라고 하고 싶다. 성령께서는 자기가 사역하시고자 하시는 때와 장소와 방법에 따라 자유로 사역하신다. 치유란 것이 성전 뜰이나 제단 주위에서 갑자기 일어날 경우에 못지않게 조용한 가운데서 그리스도의 이름으로 병원의 병상에서 일어날 경우에도 표적이요 기사이다. 현대선교사를 보면 병원 의사들이 신앙으로 병을 고치므로 설교가 보다 더 많은 복음선교를 해왔다. 그러나 병고치는 일이 예수의 이름과 분리되지 않을 때 능력있는 설교가 그리스도와 분리되지 않은 것과 같다.

몇년전 존 커브트리 스미스(John Coventry Smith)씨는 우스터(Wooster)단과대학의 전 학장인 하워드 로우리(Howard Lourey)와 인도의 대통령이 된 힌두교철인 라다크 리슈난(Radha Krishnan)박사 사이의 대화에 대하여 말했다. 로우리는 복음선교적 설교의 중심이신 예수 그리스도의 특유성에 대한 그리스도인들의 주장에 대하여 자신이 당황했다고 했다. 4억 인구 중에 불과 1천만의 그리스도인은 인도를 향하여 『예수 그리스도는 세상의 빛이시라』고 말하는 것은 교만한 생각이 아닙니까? 그리스도인만이 빛을 소유했다고 하는 것은 교묘하게 자신들을 높이는 것이 아닙니까?』라는 질문에 대하여 라다크 리슈난 박사는 잠시 생각하고나서 대답하기를 『말씀을 들어보니 정말 그렇게도 생각할 수 있군요 그러나 그리스도인은 다른 별다른 도리가 없습니다. 그말은 경전에 있는 말이요 그리스도인이 만들어 한 말이 아닙니다. 그러므로 그리스도인은 경전에서 말한 것보다 적게 말해서는 아니 됩니다. 그리스도인이 이렇게 말할 수 있는 것은 그리스도의 신이 말하게 하신 것을 알면 교만한 것이라고 할 수가 없다고 생각합니다.』라고 하였다.

힌두교 철인의 말은 옳았다. 그리스도인은 그럴 수 밖에 없다. 그는 복음선교를 하지 않으면 아니 되었다. 그것은 곧 그리스도를 설교하는 것이다. 그는 능력을 가지고 설교하지 않으면 안되었다. 설교에는 표적들이 따라야 한다. 이렇게 함으로써 기독교적 행동은 기독교적 말씀을 설길 것이다. 왜냐하면 봉사가 복음선교와 관계를 맺지 않으면 그것은 하나님의 뜻이 아닌 것과 같다. 하나님은 결코 누가 멸망하기를 바라지는 않으신다. 그러나 그리스도인은 복음선교와 봉사를 그리스도의 영으로 함께 행하지 않으면 안된다.

(3) 성서는 설교와 권능을 넘어서 복음선교에 대해서 말하고 있다.

성서에 나타난 복음선교는 설교와 권능있는 표적만은 아니다. 복음선교는 일정한 목표를 위한 권능의 설교이다. 이 목표란 인간을 예수 그리스도에게로 전향시키는 것이다. 이것이 곧 표적과 설교의 목표이다. 요한이 예수의 권능있는 행동에서 나타난 표적과 기사를 자세히 헤아릴 때에 그는 많은 다른 표적들을 진실로 행하였다. 그러나 이것들을 기록한 목적은 너희들이 예수께서 그리스도이시며 하나님의 아들인 것을 믿게 하기 위함이며 그의 이름을 믿음으로 말미암아 영생을 얻게 하기 위해서라고 하였다(요 20: 30-31)

오순절의 베드로의 설교를 보면 예수 그리스도에 관한 진리를 표현하고 있지는 않고 그리스도를 위해서 결단하게 하기 위한 『진리』를 표현하고 있었다. 베드로는 사실에서 출발하였기 때문에 『회개하라 그리고 예수의 이름으로 세례를 받으라』고 호소하였다. 또한 바울과 바나바가 이고니온에서 같은 목적으로 말한 때 『유대와 헬라의 허다한 무리가 믿더라.』고 누가는 말한다(행 14: 1).

켄브리지의 존 오만(Gohn Oman)씨는 말하기를 『어떠한 이야기라도 심금을 울리며 양심을 찌르고 의지를 움직이며 마지막 한 마디가 못의 끝을 꾸부러뜨릴 수 없다면 그것은 건설적이 되지 않는다.』고 하였다. 그는 어떠한 인상을 주려고 시도하지 말라 다만 설득시키려고 노력하라⁵⁾ 하였다. 제임스 블랙(James Black)은 설교자들을 향해서 『당신의 할 일은 목표물을 쓰아대는 것입니다』⁶⁾라고 하였다. 복음선교란 일정한 목적을 지닌 설교이다. 세계교회협의회(W.C.C)가 암스텔담에서 모였을 때 그 목적을 분명히 말로 밝혔다. 즉 『사람들에게 그리스도를 알게 함으로써 각 사람이 『에』 이든 『아니요』 이든 개인적인 결단이 필요에 직면하게 해주어야 한다.』고 하였고, 에반스톤 회의에서도 그것을 동일하게 재확인 하였다. 『복음선교란 사람들을 주주이시요 주님이신 예수 그리스도에게로 인도하여 영생에 참여케 하는 것이다.』라고 했다. 문제의 핵심은 사람이 그리스도와와의 개인적인 단념이 없이는 아니 된다는 것이다. 왜냐하면 인간의 영원한 운명은 그리스도 안에 나타나신 하나님에 대한 관계에 달려있기 때문이다. 이것만이 복음선교의 목적이다. 저는 칼미스박사의 의견에 동의하여 우리는 우리의 도끼를 달카롭게 갈아서 우리의 정의들을 올바르게 하여야 한다는 이 점을 주장하지 않으면 아니된다.

5) quoted, J.T. Stone, *Winning Men*, P. 29 (사람들을 설복하려면)

6) quoted by Byran Green in *The Practice of Evangelism*, P. 85 (복음 선교의 실천)

우리는 복음선교에 대해서 말하고 있다. 그리스도인은 복음선교에 못지않게 중요한 것을 말할 수 있으며 또한 말하지 아니하면 아니된다. 즉 그리스도 안에 나타다신 하다님의 사랑이 교회와 세상에서 무엇을 해야 하느냐는 것이다. 이것이 바로 복음선교라고 부르는 것은 문제를 제기할 뿐이다. 미국연합장로교 179차 총회에서 탐바람과 암스텔담에서 있었던 세계교회협의회 회의 진술내용이 약간 다르기는 하지만 사명과 복음선교의 차이를 인식하는데 큰 도움을 주었다. 『모든 복음선교는 사명이다.』 그러나 모든 사명이 반드시 복음선교는 아니다』라고 총회는 말하였다. 기독교회의 임무에 대한 폭넓은 견해를 가지는 것은 합당한 일이다. 이것이 곧 사명이다. 그러나 이 사명에는 초점이 있다. 그것이 곧 복음선교이다.

교회의 사명은 이 세상에서 하나님의 뜻을 행하는 것이다. 또한 복음선교의 범위도 이렇다. 교회의 사명은 하나님의 뜻을 실현하고 그의 목적을 달성하기 위해서 존재하는 것이다. 하나님의 목적을 달성하기 위해서 봉사하는 모든 것은 교회의 사명이다.

저는 이러한 척도를 아시아의 한 선교사로서 분석하고 적용시킬 때 폭넓고 포괄적인 결론을 내릴 수밖에 없다.

아시아의 대부분의 사람들은 오늘도 굶주리는 중에 잠자리에 든다. 이러한 굶주림은 완전한 하나님의 뜻이 아니다. 그러므로 그들을 먹이는 것이 전도자의 사명이다.

아시아의 대부분의 사람들은 가난에 쪼달리며 살아간다. 미국에서는 공감임금이 시간당 2불 60센트이나 한국에서는 시간당 8센트이다. 이러한 가난은 완전한 하나님의 뜻이 아니다. 저들을 돕는 것이 전도자의 사명이다.

아시아의 대부분의 사람들은 병들어 있다. 한국에서는 매 십분마다 한 사람이 결핵으로 죽어간다. 이러한 병마는 완전한 하나님의 뜻이 아니다. 저들을 치료하는 것이 전도자의 사명이다.

이상의 모든 문제는 한국교회의 사명이다. 그것이 바로 하나님의 뜻인 것이다.

이러한 넓은 권역의 임무를 망각하는 그리스도인은 참 그리스도인이라 하기에는 위험성이 있다. 그러나 이러한 한 가지 일만 하는 그리스도인은 더욱 위험하다. 참 그리스도인은 다음과 같이 말하는 것으로 충분하지 못하다.

아시아는 굶주린다. 그들을 먹이자!

아시아는 가난하다. 그들을 도우자!

아시아는 병들어 있다. 그들을 치료하자!

이 모든 말이 옳다. 그것도 우리의 사명 중의 중요한 부분이다. 그러나 딱이요 가르치고 돕는 일은 공산주의자들도 한다. 이런 일을 한다고 해서 이것이 기독교적 사명이 되는 것은 아니다. 기독교의 사명은 이보다 차원이 깊고 높고 긴급한 요구에 대한 응답이다. 아시아의 대부분의 사람들은 구원의 진리를 알지 못하고 있다. 이들의 영혼의 가장 심오한 요구에 응하려던 복음선교라는 목표술에 우리의 초점을 맞추어야 한다. 그것은 곧 그리스도를 알게 하여 그를 영접하게 하는 권능있는 설교이다.

설교가 올바른 권능과 올바른 목적을 지닌 것이라고 하면 그 결과는 큰 것이다. 『오순절 날에 3천명이 회개하였다』는 사실을 말한다. 그러나 지는 한국에서도 이와 동일한 역사가 나타난 것을 생각한다. 한국 보병 제 20사단에서 3천 4백 78명이 합동 세례를 준 것이 증거하고 있다.

(4) 성서적 복음선교는 권능과 목적을 지닌 설교 이상의 것이다.

그것은 전락을 동반하는 설교이다. 복음선교를 『설교』이라고 한 것으로만은 만족할 수 없다. 성서에 나타난 『복음선교하다』 또는 『복음화하다』라는 말이 뜻하는 여러 다양한 의미대용을 포함하지 못했기 때문이다. 우리는 복음선교가 보통 『설교』라고 번역된다는 것을 인정하지만 그 단어는 너무 단순하다. 천사들이 우리가 생각하는 각도에서 설교한 것은 아니다. 천사들은 선포하면서 찬송하였다. 그러므로 보다 포괄적인 단어가 더 좋을 것이다. 『전달하다』라는 말은 너무 지나친다는 것을 나는 알고 있다. 그러나 그말이 더 융통성이 있다. 성서적 복음선교란 권능과 목적과 전락을 일괄한 복음을 전달하는 것이다. 복음선교란 전락상 인격대 인격의 대화로 이루어진 역동적인 사역이다. 예수께서 우물가에서 여인을 만나 복음선교하실 때 설교하십시오께서 아니라 물 한 그릇을 청하시고 나서 그녀와 대화를 통해 복음화하셨다. 또 니고데모를 복음선교하실 때에도 『내가 거듭나지 않으면 안 된다』라는 말씀은 오늘과 같이 강단에서 외쳐진 설교가 아니었다. 그것은 남모르게 대화를 나누기 위해서 한 밤중에 찾아온 젊은 바리새인에게 비밀히 타일터 준 말씀이었다.

다음과 같은 복음선교의 한 방법은 나의 부친의 즐겨 쓴 방법이었다. 『부친은 누구하고라도 자연스럽고 간격이 없이 접촉함으로써 온 종일 그리고 매일같이 대화하여 침식을 같이함으로써 복음을 선교하셨다.』⁷⁾

7) S. A. Moffett, *Policy and Methods for the Evangelization of Korea* (한국의 복음화운동 위한 정책과 방법), The Chinese Recorder, May, 1906

부친은 편리한 생활을 위해 자가용차를 사는 것을 반대하셨다. 그 이유는 『자동차는 너무 빨리 달리므로 대가 말하고 싶어하는 많은 사람들을 지나쳐 버린다』고 하는 것이었다. 그것은 복음선교는 곧 인격대 인격의 만남에서 이루어지는 것을 말한다. 이것은 전략이요 방법이다. 우리는 예수님께서 처음 제자들을 어떻게 부르셨는가? 또 삭개오를 어떻게 회개시키셨는가를 기억해 보아야 한다. 그러나 그것만이 유일한 전략은 아니다. 예수께서도 많은 우리들을 향하여 역동적인 사역을 하셨다. 베드로도 오순절에 그렇게 하였고 무디 빌리그래함도 그렇게 하였다. 예수께서는 둘러싸여 있을 때도 있었고 많은 사람이 몰려와서 아첨하기도 하였고 너무 많은 사람때문에 배를 타서야만 했다. 그러나 예수는 저들에게 복음을 선교하셨다. 어떤 때는 4천명 또는 5천명에게 말씀하셨다. 그러므로 집단 복음화는 개인적인 인격대 인격의 복음화에 못지 않게 성서적이다. 개인적인 복음화나 집단적인 복음화 사이에는 끊을 수 없는 깊은 관계가 있다고 믿는다. 예수께서 수천명에게 말씀하시기 이전에 12개 자에게 말씀하셨다. 종려주일 이전에 예수께서 한 여인과 무릎가에서 말씀하셨고 나무 위에 있는 한 관리에게 말씀하셨다. 또한 오순절에 큰 집회가 있기 전에 사도들을 조용한 마을로 돌씩 돌씩 짝지어 보냈다. 1907년 한국 평양에 부흥의 불길이 일기 전에 선교사들은 15년간 같이 살면서 일해 왔었다. 그때 한 기록을 보면(1892년) 『나는 오랫동안 대가 소원하던 대로의……상황에 처해 있다. 나는 저들의 생애 한 폭에서 살며 매일 같이 그리고 하루종일 그들을 만나며……대로는 참기 어려운 환경에서도 그들을 친구로 사귀며……개인적인 일을 많이 도와주고 있다……』⁸⁾고 하였다. 『그는 생활 속에서 만나는 사람들을 사랑하고 사랑을 받았던 것이 분명하다.』고 어떤 사가는 말하였다.

교회역사가인 로이 쉐어러(Roy Shearer)는 한국교회의 성장을 불길같은 부흥에 돌리기 보다는 개인적인 인격대 인격에의 증거에 돌리고 있다.⁹⁾ 전반적인 교회 역사에서 보면 대집회에서보다 조용한 방법으로도 그리스도에게 돌아온 사람들이 더 많았다. 그러나 이 양자는 다 복음선교이다. 복음선교의 전략은 방법을 결정한다. 방법이 복음선교를 결정하지 아니한다. 성서에 나타난 것으로 보면 인격대 인격의 증거가 공격 선포와 대집회에 선행하고 있다. 빌리 그래함의 운동의 대부분의 성공은 이러한 성경의 보기를 따른

8) S.A. Moffett, in Annual Report of the Board (선교부 년회 보고서), N.Y. 1894

9) R. Shearer, Wildfire (삼서기에 피진 불) : Church Growth in Korea (한국 교회 성장사) P. 111 ff.

사실에 있다. 빌리 그래함은 그의 대집회에 앞서 수개월에 걸치는 세심한 준비와 개인적인 인격대 인격의 증거를 가진다. 이 모든 것이 복음선교의 묘책에 속한다. 교회강단의 복음선교전략을 요약하면 많은 사람들에게 실교 함이요, 개인적인 인격대 인격의 복음선교의 전략을 요약하면 개인 한 사람 한 사람을 얻는 것이다. 이 양자는 모두 성서적으로도 건전하며 그 어느 것도 더 중하거나 소홀히 생각해서는 아니된다.

1903-1908년 어간에 한국교회 부흥회는 한국교회 회원수를 4배로 증가시켰다. 부흥운동으로 인하여 신자들의 생활이 정결해졌다는 사실은 한국교회에 신앙을 통하여 증명하는 것보다 더 잘 증명할 수는 없다. 이때 그리스도인은 저들의 지은 죄를 고백하면서 이 집에서 저 집으로 다니면서 훔친 물건을 되돌려 주었고 잘못된 행실을 시정하였으며 거짓말과 비방하는 일을 시정하였다. 아내는 남편을 인도하였고 어린이들은 부모를 인도하였다. 가족들은 전 마음을 그리스도에게로 인도하였던 것이다. 우리가 이를 행하려고 시도하지 않은 한 어떤 전략도 『복음선교』라고 불러서는 안된다. 복음선교는 이론이 아니기 때문이다. 그것은 어떤 개념도 아니다. 또한 어떤 경의도 아니다. 그것은 이 모든 것을 합한 것 그 이상의 무엇이다. 신약성경에 다타난 단어는 동사이다. 동사는 행동을 이끌어 낸다.

무엇보다도 가장 위대한 말은 『복음선교하다』 또는 『복음화하다』인 것이다.

(교수·교회사)

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REVIVAL IN INDOCHINA

Action in the Far East

Amid the war and tensions of the Far East, especially in Indochina, a significant spiritual movement is apparently under way, with thousands of persons turning to Christ. The following account was gleaned from a number of sources, including an interview with missions executive Grady Mangham of the Christian and Missionary Alliance. Major contributions came from correspondents Bill Bray, reporting a spiritual population explosion in Cambodia, and Samuel H. Moffett, who wrote from Korea telling of one of the largest mass baptisms in history.

A revival that began a few months ago in scattered areas of South Viet Nam and showed signs of becoming a national outpouring may be one of the major casualties of the escalated war caused by invading armies of North Viet Nam. A leading Christian evangelist was reported to be seriously wounded and perhaps dead in devastated An Loc; many villages with strong Christian churches were evacuated or destroyed; and tribespeople among whom revival was spreading were uprooted and relocated by the thousands.

The evangelist is Dieu Huynh, a Stieng tribesman who has pastored a church in An Loc since his graduation three years ago from the Theological Institute, a Bible school in Nha Trang related to the Christian and Missionary Alliance. (Approximately 95 per cent of the Protestants in South Viet Nam belong to the 370 congregations of the Evangelical Church of Viet Nam, affiliated with the CMA.) In Dieu's first six months at An Loc, more than 1,500 were converted.

In December a student at the Bible school was giving a report on the Indonesian revival during a morning class when he dropped to his knees in prayer. Classmates joined him, and soon all 120 of the school's students were involved, praying and sharing testimonies until well past midnight. During the Christmas break they fanned out to their home churches and towns, sparking similar revival happenings there.

In An Loc, pastor Dieu and others reported the conversions of hundreds of Stieng tribespeople. A pair of students initiated revival among the Bru tribes in Quang Tri province. Workers told of miraculous healings and many conversions. In all, nearly 100 churches reported they were affected by the revival.

Then came the North Vietnamese artillery barrages, tanks, and troops, and the counterattacks and American bombs. An Loc lies in ruin. Stieng villages have been overrun. Thousands of Brus were evacuated south to Ban Me Thout. The fate of thousands of Christian Montagnards in villages around Kontum is unknown, but it is known that Hanoi radio has condemned them. (The United World Mission, an evangelical agency based in Florida, sponsors the second-largest Protestant work in South Viet Nam; its churches are located mostly among the Montagnards in the Kontum region.)

What will emerge from the rubble and crowded refugee camps remains to be seen. The refugees pose perhaps the biggest immediate challenge to the churches; their needs are both physical and spiritual. The government is able

to feed them for now and provide shelter and medical care in most cases. But how does one bind up the deep wounds of the spirit? Christians may be the only ones who know the answer.

This month street fighting erupted in the streets of Phnom Penh, Cambodia's capital, and when it was over scores of Communist sappers lay dead. Only weeks before another kind of action had occurred in the city, and when it was over the Protestant community had doubled and perhaps even tripled in size. The action: the first public evangelistic meetings ever held in Cambodia (population: seven million).

Government officials estimate that 10,000 attended the three services conducted by World Vision president W. Stanley Mooneyham. Nearly 2,000 responded to the altar calls; the majority of decisions were professions of faith.

Cambodia has long been known as one of the most barren fields of missionary endeavor. Although Roman Catholic missionaries have been working there since the sixteenth century, missionaries today claim only 20,000 converts—a figure believed to be exaggerated—and a handful of priests.



Mass baptism of Korean soldiers

CHRISTIANITY TODAY

Until recently, Protestants fared no better. The Christian and Missionary Alliance first penetrated the Buddhist kingdom in 1923, but its Khmer Evangelical Church entered this year with only 600 members on the rolls—the total Protestant population in the entire nation.

But both missionaries and national church leaders say the scene is rapidly changing, with young people especially receptive to the Gospel. About 90 per cent of those who responded in the World Vision crusade were young men between 18 and 25. Counseling went on for hours as they pummeled church members with questions about the Christian faith.

Although Cambodians are normally subdued and introspective, Christians were seen excitedly greeting one another, eager to share experiences in witnessing to neighbors. During witness encounters in the barbed-wire streets around the crusade auditorium, numbers of persons bowed their heads and publicly prayed to receive Christ. Some crusade officials said they nearly missed some meetings because of the great demand for spiritual counsel outside. (The auditorium seated only 1,200; overflow throngs of up to 4,000 jammed together outside windows and doors to listen as Khmer Bible Society head Son Sonne interpreted Mooneyham's sermons.)

Several high government officials and military leaders were reportedly among the converts. Bible-school students led eight young Buddhists to Christ in a pre-crusade meeting, creating a joyous revival spirit among the believers even before the crusade began. New converts walked forward laughing rather than weeping—a cultural distinctive that left World Vision's Americans somewhat nonplused at first.

Another historic event in connection with the crusade was the first appearance of Cambodian Christians on national television. The forty-five-minute special also featured gospel singing by the Danniebells, four black women from the San Francisco area on tour with Mooneyham. Now that mass media have been opened to the Gospel, church leaders are pondering their next move.

Local observers have been predicting the new mood for two years. Several of the four new churches that have appeared during that time are still without professional ministers but are thriving under the dynamic young leadership of boards of elders, notes CMA missionary Merle Graven.

The new mood can be traced in part to the greater freedom allowed by the government following the ouster of former head of state Norodom Sihanouk. Christians have become more visible and active in society. Traditional

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religion—a combination of Buddhism, animism, and Brahmanism—has meanwhile been losing ground. Perhaps even local legend has contributed to the spiritual climate. Christ is seen by some as the fulfillment of prophecies in a famous epic poem in Khmer literature. The poem predicts the coming of a national messiah.

In the week preceding the crusade, about 200 gathered at the Takhmau Bible Institute for the annual convention of the Khmer church, and interest ran high there. Peter Yuen of the Disciples Training Centre in Singapore was the featured speaker.

The steady appearance of new churches and the sudden spiritual explosion have caused concern as well as joy. Mooneyham himself, citing examples of what has happened on the heels of revival elsewhere, warned against the proliferation of Western mission agencies and opportunistic organizations interested in exploiting the fertile times. This, he said, could destroy the balanced relation between the missionaries and national believers, a balance struck after Sihanouk ordered foreign missionaries out five years ago.

Mooneyham acknowledges that help is always needed in a harvest, but he fears what could happen if Westerners rush in to exploit the opportunity. An alternative, he suggests, might be the formation of a united missionary organization similar to ones functioning in Nepal and Afghanistan.

A more imminent danger than religious exploitation by the West may be posed by Communist invaders, who already control about half of Cambodia and have its capital virtually under siege. A Communist takeover would bring an end to the new freedom of outreach, say mission officials, thus perhaps nipping the revival in its bud stage. Meanwhile, churches are involved in followup work with the brand new Christians.

Artillery practice shells thumped in the background and choppers whirled overhead on surveillance along the DMZ, but in a small valley between the mountains that divide North and South Korea, 3,478 men—including officers—of the Republic of Korea's twentieth army division stood singing "What a Friend We Have in Jesus," then knelt quietly to confess their new faith in Christ in one of the largest mass baptisms in modern times. It happened last month almost within sight of Communist lines, on a parade ground north of the thirty-eighth parallel.

This was only the most recent public evidence of a remarkable evangelistic movement in the ROK armed forces, spearheaded by the 322 Protestant and forty-four Roman Catholic chaplains.

As a result of their witness on at least four recent occasions involving other divisions, 1,000 or more soldiers have been baptized in one day. Last year 900 marines were baptized together. Total baptisms since January, 1971: 20,000 Protestants and 2,000 Catholics.

Protestants are said to make up 25 per cent of the armed forces, compared to a national proportion of less than 10 per cent. Catholics and Buddhists number less than 5 per cent each among the military population.

On hand for the baptism of the 3,478 were two choirs (one from a 9,000-member Seoul church, the other from a little Bible club), nearly 150 chaplains and ministers from Korea's major denominations (more than 90 per cent of the Protestants are Presbyterians), American evangelist Jack Wyrzten, and prominent churchman Kyung-Jik Han, who preached to the troops from the Book of Acts. One young wife broke from among the onlookers to stand beside her husband, a captain, and together they professed their faith through baptism.

Questions inevitably arise about these mass religious demonstrations. Will mass-produced converts stand the test of time? Does a taint of military coercion cloud the miracle of faith? Korean Christian leaders point out in reply that neither the commanding general of the First Army nor the commanding officer of its Twentieth Division is a Christian. Rather than directing the event, they seem almost startled by it, say informed sources.

But will the converts persevere? Dr. Otto DeCamp, one of two American Presbyterian missionaries who participated in the baptisms, asked the question on the way to the service. His answer came from a fellow passenger, a well-known Presbyterian elder and staff member in the office of the stated clerk. "Only God knows, of course," he said. "But I was converted in the army as a sergeant back in 1957, and I am still a Christian." (-S.H.M.)

Elsewhere, there were these developments:

- Last month 200 persons from more than a dozen countries attended the annual International Fellowship of Evangelical Students (IFES) East Asian regional conference in the Cameron highlands of Malaysia. (The first IFES Asian conference was held in 1957 in Hong Kong with only a handful present.) The group listened to reports of Bible-study groups among students in Indonesia and Thailand, amazing growth of the University Bible Fellowship in Korea, Campus Evangelical Fellowship summer camps attended by 1,000 students in Taiwan, and hundreds of conversions among university stu-

dents in India, where an evangelical student group has work on 300 campuses. An offering was taken for Bangladesh relief.

• Publisher Duane Pederson of the *Hollywood Free Paper*, a Jesus-movement newspaper, arrived home from a tour of the Far East and announced plans to recruit 500 young people for street evangelism there. The recruits will receive two months of training in Los Angeles and one month in Manila, he says. "Many of the kids in those Asian cities are on drugs and they're hung up on sex and revolution. Most of them speak English, so our kids will be able to reach them," he explained.

• Thai workers with Campus Crusade for Christ say 110 Buddhists in Thailand, including monks and nuns, recently became Christians. Eleven former Buddhist monks have been ordained to the Lutheran ministry in Hong Kong, reports the Christian mission to Buddhists. Evangelist Morris Cerullo says 70,000 persons—80 per cent of them Buddhists—attended each of two closing night sessions at a "charismatic happening" in Ceylon. □

1,500 MILES TO EXPLO

Swift Dennis Swift, record-holding long distance runner from Pasadena (Nazarene) College, is running to Campus Crusade's Explo 72 in Dallas, 1,500 miles from his starting point in Southern California. Aiming to average 200 miles a week over back roads through the hot Southwest, he began the marathon on April 19 and hopes to arrive ahead of the traffic crush next month. Crusade expects to host 100,000 in Dallas June 12-17 for an evangelism training conference. (Advance registrations are approaching the 50,000 mark, say officials.)



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Plight of a Missionary

The Rev. Samuel H. Moffett, a Presbyterian missionary on furlough from Korea, writing in the Princeton Seminary Bulletin, says:

"It used to take considerable courage to go to the mission field. Today it takes as much courage to come home."

Christian missionaries, coming home on furlough from a foreign land, were once welcomed as heroes of the faith.

But today a returning missionary is more apt to be treated scornfully as a "religious imperialist" who has been ramming an alien creed down the hapless throats of citizens of the Third World.

Moffett says, "Even in Christian churches, I am eyed askance as a throw-back to a more primitive era, to the days of colonialism and cultural aggression and the white man's manifest destiny."

"This attitude is not apparent in Hawaii—at least not in the evangelically oriented churches. Any comment?"



aturday, Feb. 26, 1972 Honolulu Star-Bulletin

Returning Missionary Gets Cold Welcome

By LOUIS CASSELS
UPI Religion Writer

There was a time, not so very long ago, when a Christian missionary coming home on furlough from a foreign land was greeted as a hero of the faith.

No more.

Today, a returning missionary is more apt to be treated scornfully as a "religious imperialist" who has been engaged in the nefarious business of ramming an alien creed down the throats of hapless citizens of the Third World.

The new attitude toward missionaries may reflect, to some degree, a growing humility among American Christians who once spoke glibly about sharing "their" faith with "heathens" of other lands.

But candor compels acknowledgement that there also may be in this new attitude toward missionaries an admixture of self-righteousness on the part of home-hugging church members who feel they have become too enlightened and broadminded to indulge in such a chauvinistic practice as trying to export their religious beliefs.

In either case, what comes through to a returning missionary is not gratitude for the sacrifices he or she has been making in an ex-

ceptionally difficult field of service, but rather a feeling of more or less open hostility.

How this affects missionaries is movingly described by the Rev. Samuel H. Moffett, a Presbyterian missionary who recently came home on furlough from Korea.

Writing in the Princeton Seminary Bulletin, Dr. Moffett says:

"It used to take considerable courage to go to the mission field. Today it takes as much courage to come home."

Dr. Moffett's father also was a missionary, so he has had an entire lifetime to observe changing home-front attitudes toward the work of preaching the gospel abroad.

"In my father's day, coming home was a kind of triumph. The missionary was a hero. Today he is an anti-hero. Even in Christian churches, I am eyed askance as a throw-back to a more primitive era, to the days of colonialism and cultural aggression and the white man's manifest destiny.

"In the old days, furlough was a temporary withdrawal from the frontier for rest and recuperation in the warm embrace of the heart of Christendom. Christendom doesn't have a heart any more, and coming home is more of an icy shock than a warm embrace."

*Idaho Statesman
Boise Idaho*

Feb. 26 1972

Missionaries Find Homecoming Chilly

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WRITING IN THE PRINCETON seminary bulletin, Dr. Moffett says:

"It used to take considerable courage to go to the mission field. Today it takes as much courage to come home."

Moffett's father was a missionary, so he has had an entire lifetime to observe changing home-front attitudes to-

ward the work of preaching the Gospel abroad.

"In my father's day, coming home was a kind of triumph. The missionary was a hero. Today he is an anti-hero. Even in Christian churches, I am eyed askance as a throw-back to a more primitive era, to the days of colonialism and cultural aggression and the white man's manifest destiny.

"In the old days, furlough was a temporary withdrawal from the frontier for rest and recuperation in the warm embrace of the heart of Christendom. Christendom doesn't have a heart any more, and coming home is more of an icy shock than a warm embrace."

MOFFETT'S WORDS ARE A fair indictment of the attitude which prevails today in many "mainline" Protestant churches, not only toward missionaries as individuals, but, more basically, toward the whole idea that Christianity is a religion with a global mission.

This idea was thought up by missionaries. It comes straight from Jesus Christ. He brought his disciples the good news that God loves men with reckless extravagance, and he warned them they must not clasp this joyous knowledge to themselves, but should share it with everyone in the world.

"Go into all the world," he told them, "and tell the good news to every living creature."

Missionaries are faithful to that task. Stay-at-home church members should respect and support them — not turn up their noses at them.

Yonhee Community Health Service

1972. 6.

1. Background

- 1961: Dr. J.A. Curran recommended the extension of the Medical College Program into surrounding communities near Yonsei Campus in his report of educational resources and program of Yonsei University Medical College, stating that "A pressing requirement is the introduction of medical, social services in cooperation with physician-directed admission services and with social agencies and the crying needs for such attention in the surrounding communities. In this immediate neighborhood, are hundreds of refugees living in miserable shacks. A Christian institution must continue to ask itself the old question, who is my neighbour?"
- Nov. 1962: Dean of Medical School requested the Dept. of Preventive Medicine to develop a program to implement Dr. Curran's recommendation.
- Nov. 1962: Dr. Yang and Dr. S. Bang submitted a tentative plan of "Yonsei Community Health Service Project (or CHS)" to the University.
- 1962: Dr. Curran reviewed this proposal with his favorable comments.
- Jan. 1963: Building Committee of the Yonsei University Medical Center principally agreed to provide room spaces in the OPD Building for this project.
- Jan. 1963: Request for research grant was made to the China Medical Board to obtain the operational cost of the project.
- Oct. 1963: Asked the Seoul City Health Department to subsidize some amount of money for the program, a demonstration project for the decentralization of community health service.
- Jan. 1964: Formal proposal was made to establish the CHS to the Board of Director of the Yonsei University by the Dean.
- April 10, 1964: Approved by the University for the proposal.
- July 1964: The National Family Planning Program has indirectly assisted the CHS by providing the IUD insertion fee through PPFK.
- Jan. 1965: Mayor of Seoul City agreed to support CHS through the Sudaemoon Health Center by subsidizing salaries for 2 doctors, 5 nurses and 2 statisticians.

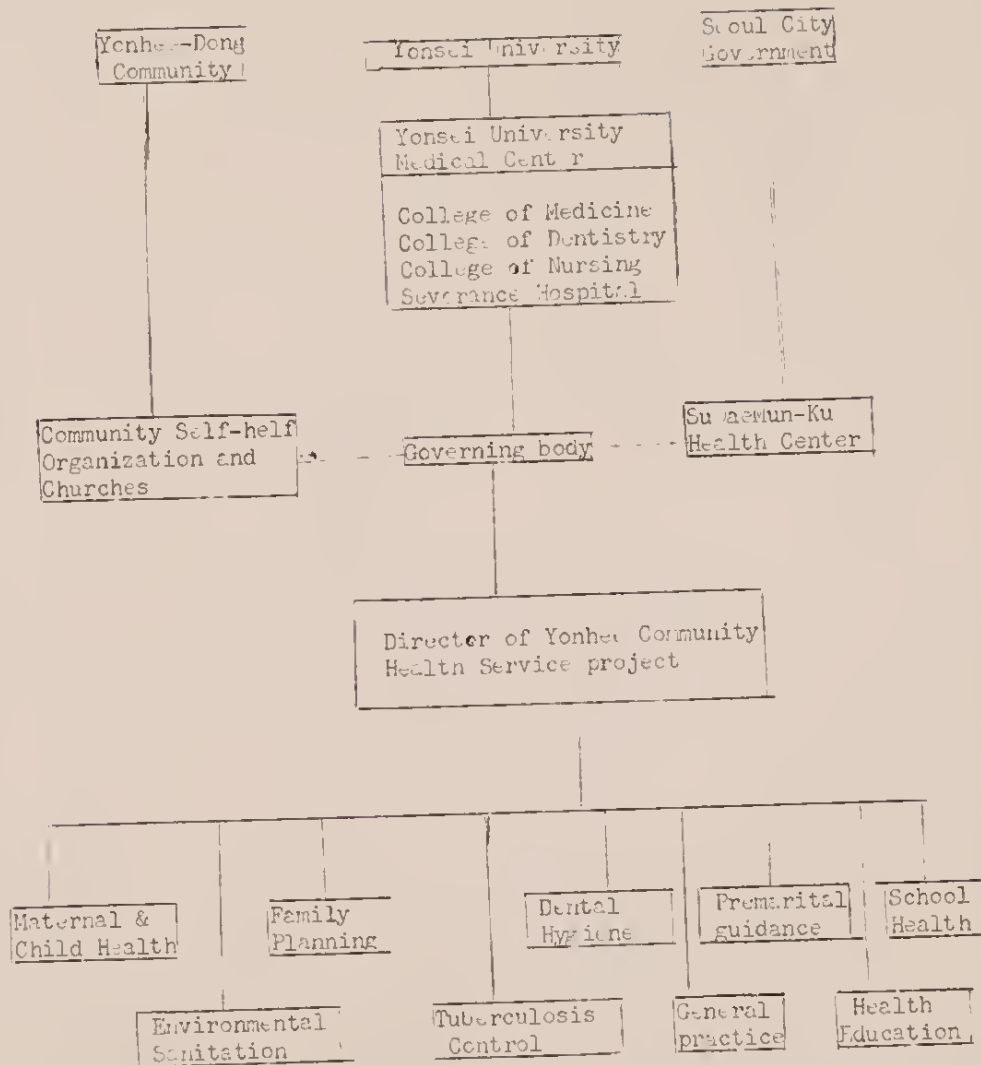
- July 1965: Proposal to OXFAM (Oxford Famine Relief Agency) granted \$9,352 to support family planning clinic of the CHS.
- 1965: Dr. Robinson on his return from U.S.A. reviewed the project and gave his valuable recommendation on implementation of the program. He initiated home delivery care program with \$3,500 from the Shadyside Presbyterian Church.
- May 1966: Dr. Portman, Regional Advisor on MCH, WHO/WPRO had visited the project and informed Dr. Bang and Dr. Robinson that a request for UNICEF assistance for CHS project, if received through the Government, would probably be considered favorably.
- Sept. 1966: Dr. J.M. Yang made request of research grant to the China Medical Board for a basic health survey of the CHS District (\$2,040) and was approved.
- Sept. 1967: The basic health survey was carried out with the above mentioned grant in two Dongs on account of the limited fund available and the progress note was submitted to the CMB in Jan. 1968.
- Sept. 1967: In addition to the above study, the research proposal was made for "An Experimental Study on Teaching and Orientation of Medical and Nursing Students in Home environment" (\$3,000) to the China Medical Board and was approved and granted (to Mr. Dong Woo Lee).
- Oct. 1968: The final report on the above mentioned study was published.
- Oct. 1968: The study sponsored by the CMB on "An Experimental Study on Teaching and Orientation of Medical and Nursing Students in Home Environment" was begun to implement.
- Dec. 1968: Home delivery care service was terminated by the financial difficulties.
- Dec. 1969: Financial support from the Seoul City Government was terminated by the city policy.
- Dec. 1970: Progress report on the experimental study was made during May to Dec. 1970.
- May 1971: Dr. H.S.Lim, Dr. J.S.Choi, and Dr. M.H.Kim made a trip to observe Community Medicine programs conducted by University in Philippine, Thailand and Taiwan, sponsored by Dr. Kit Johnson.
- Dec. 1971: New type of Community Medicine Institute was initiated by Yonhee Community leaders and several Professors in Yonsei Medical School.

- Dec. 1971: Asked the Seoul City Government to provide give building for setting up the Community Health Service Center in Yonhee-Dong, Seoul.
- Dec. 1971: Mayor of Seoul City Government agreed to provide building.
- Mar. 1972: Organized the governing body for Yonhee Community Health Service Center.
Chairman and Director - Dr. E.S.Lim
Members - 8 from Yonsei Medical Center.
 9 from the Community
- Apr. 1972: Yonhee Community Health Service Center in consideration with new idea and objectives on Community Medicine was opened.

2. Objectives

- a) To give comprehensive medical care program in cooperation with City Government and Community-self-help organization.
- b) To educate and train Community Medicine to medical and nursing students and staff of the Yonsei University.
- c) To study and solve many problems related to practicing Community Medicine.
- d) To assist community people to participate in democratic management of their own community.
- e) Ultimately, to find out the type of community medicine which is particularly feasible, useful, and valuable in Korea.

3. Organization



4. Staffs

<u>Title</u>	<u>Number</u>	<u>Background</u>
Director	1	M.D.
Doctors (Part time)	3	Pediatrics, Ob-Gyne, Dentistry
Intern (full time)	1	M.D.
Public Health Nurse	1	M.P.H.
Clinical nurse	1	B.S.
Pharmacist	1	B.S.
Social Worker	1	B.A.
Clerk	1	
Aid Nurse	2	
Janitor	1	
<u>Total</u>	<u>14</u>	

5. Activities

- a) Well Baby Care
- b) Maternal Health Care
- c) Family Planning
- d) Tuberculosis Control
- e) Dental Hygiene
- f) General Treatment
- g) Premarital Guidance
- h) Environmental Sanitation
- i) Health Education
- j) School Health
- k) Communicable Disease Control
- l) Professional Training and Education
- m) Others

6. Operation Schedule (Weekly)

<u>Weekday</u>	<u>A.M. (9-12)</u>	<u>P.M. (2-5)</u>
Mon.	General treatment	Family planning
Tue.	Home visiting	Well baby clinic
Wed.	General treatment	Dental hygiene, Premarital guidance
Thu.	Maternal health	Maternal health
Fri.	General treatment	Well baby clinic
Sat.	Health education	Dental hygiene

7. Base line data (As of April, 30, 1972)

(a) Number of Population by Sex and Age

Age	MALE		FEMALE		TOTAL	
	No.	%	No.	%	No.	%
0-1	211	1.8%	208	1.8%	419	1.8%
2-4	900	7.0	872	7.7	1772	7.6
5-9	1696	13.9	1455	12.8	3151	13.5
10-14	1520	12.8	1416	12.8	2936	12.6
15-19	1218	10.4	1159	10.2	2377	10.2
20-24	716	6.0	769	6.8	1485	6.4
25-29	705	5.9	908	8.0	1613	6.9
30-34	846	7.4	1062	9.3	1908	8.2
35-39	1011	8.5	799	7.0	1810	7.8
40-44	659	5.5	545	4.8	1204	5.2
45-49	466	3.9	398	3.5	864	3.7
50-54	339	2.9	304	2.2	643	2.8
55-59	218	1.8	227	2.0	445	1.9
60-64	160	1.3	198	1.7	358	1.5
65-69	96	0.8	106	0.9	202	0.9
70-over	70	0.6	142	1.2	212	0.9
Unknown	1058	8.9	827	7.3	1885	8.1
Total	11889	100(%)	11395	100(%)	23284	100(%)

(b) Number of Population by Sex and Religion

	Protestant		Catholic		Buddhism		Other		None		Total	
	NO	%	NO	%	NO	%	NO	%	NO	%	NO	%
Male	1237	10.3	235	2.0	847	7.1	4693	39.4	4877	41.2	11889	100%
Female	1303	11.5	265	2.3	738	6.5	4323	37.9	4766	41.8	11395	100%
Total	2540	10.9	500	2.2	1585	6.8	9016	38.7	9643	41.4	23284	100%

c. Number of Population by Sex and Marital Status

	Married		Widowed		Other		Unmarried		Unknown		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Male	3780	31.3	96	0.8	109	0.9	7127	60.0	777	6.5	11889	100
Female	3730	33.1	652	5.7	242	2.2	6200	54.5	521	4.5	11395	100
Total	7560	32.4	748	3.2	351	1.5	13327	57.3	1298	5.6	23284	100

d. Number of Population by Sex and Education

	None	Primary School	Middle School	High School	College	Unknown	Total
Male	2890 (24.4)	353 (29.8)	2204 (18.5)	1735 (14.6)	709 (5.9)	819 (6.8)	11889 (100%)
Female	4091 (35.9)	4211 (36.9)	1480 (13.0)	984 (8.7)	184 (1.6)	445 (3.9)	11395 (100%)
Total	6981 (30.0)	7743 (33.3)	3684 (15.8)	2719 (11.7)	893 (3.9)	1264 (5.3)	23284 (100%)



NATIONAL CENTRAL MUSEUM — Hwang Su-yong (extreme right), director of the National Central Museum, guides Jean Coradin (extreme left), Haiti ambas-

sador to the United Nations, and his wife to an exhibition hall of the newly opened National Central Museum building. It has 11 exhibition halls.

Unique National Central Museum Fulfills Director's Cherished Dream

By KIM SUK-HYON

"I hope our new building will serve as a place where people can think of their history and feel relaxed from daily life," said Hwang Su-yong, director of the National Central Museum.

For him, to see hundreds of people from a queue in front of 11 exhibition halls is more rewarding than anything else he experienced in the past one year as its director.

Last weekend more than 10,000 citizens flocked into the new building and everyday the museum has more than 2,000 visitors.

"In the 60-year history of the National Museum," the director continued, "the number of recent visitors is recorded as the most. We feel full of liveliness."

Some of them seem more concerned about the new building itself, but Hwang calculated that daily visitors will amount to not less than 1,000 in the future.

"However hot or cold the weather is, people feel comfortable in this building. The former Toksu Palace museum had not even a stove. How could we expect viewers in the winter season?" he said.

Citing the substantiality of the museum projects as an important task for him, the director revealed that he attracts people continuously and will

of 72,000 relics in the museum collection will be located in the new building by the end of this year.

Hwang and other officials of the museum have been so busy on the removal preparation for the past three months that Hwang said they had not even noticed the peak of hot weather in July.

Having worked at the National Museum in late 1940s, Hwang confessed that to have the new museum building was one of his long-cherished dreams.

Top Museum in Asia
"Maybe, only a few museums in the world have their own gates like the Toksu Palace museum. Now, we have a top class museum in Asia in terms of its facilities and scale," he boasted.

A graduate of Economics Department of Tokyo University in Japan, the director began associating with archaeology under the influence of his art history teacher, the late Ko Yu-sop. He accompanied the late Ko on stone-rubbing tours in temples and historical places throughout the na-

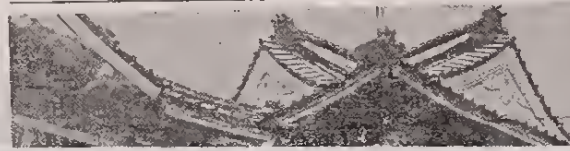
tion in his high school days.

Hwang, a former professor of Dongguk University, discovered an underwater tomb of King Munmu in a rocky islets off the East Coast and a set of golden plates on which Buddhist scriptures are engraved in a five-story pagoda in Iksan, Cholla Pukto.

"My teacher Ko always advised me to find out relics of King Munmu who unified the Korean peninsula in the seventh century. I read the king's idea of national defense as well as the late Ko's teaching in the underwater tomb," he said.

Looking at a group of boys playing ball in the spacious hall of the museum, the 64-year director uttered, "How nice they are in playing at the museum. Citizens, especially children, should feel close to the museum."

"We are considering distributing publications and serving soft drinks to our visitors. During the AUG. 25 opening of the museum, President Park Chung Hee showed deep interest in our programs," he concluded.



An Chung-gun, who authored The Korean Bibliography a few years ago, reviews the development of printing in Korea. The nation takes a great pride recalling the fact that its ancestors invented the world's first practical metal movable type some 200 years before Gutenberg. — Ed.

By AN CHUN-GUN

Culturally Korea is an old and developed nation, although it is called a newly emerging nation politically or a developing nation economically. Ancient Korea developed a unique culture of brilliance, as represented by Silla Buddhism and Koryo pottery which are proper sources of national pride. Another source of such national pride is book publication with the world's first movable type, though this is less known to the world than the above-mentioned two developments. Yet, in 1894, Maurice Courant wrote in the introduction to the "Bibliographic Coreenne": "The intelligence of the Korean minds is shown in their beautiful editions of books."

The invention of Hunmin-jongum, the 28-letter Korean alphabet (now 24 letters in use), and movable metal type in the 15th century accounted for the development of a publishing industry in Korea. If the letters were a means by which to communicate man's thoughts and feelings beyond space and time. Typography is reckoned one of the three greatest inventions that gave birth to modern civilization, along with the mariner's compass and gunpowder.

Chinese Character

The history of book publication in Korea can be traced back as far as the Silla period (57 B.C.-937). At that time Buddhist books were published in handwritten Chinese characters. They are comparable to ancient Greek books which were written by intelligent slaves at the dictation of their masters. According to recorded history, Silla monks wrote in their blood. Instead of ink, and clasped their hands in worship to the Buddha after writing each character. Thus book writing

took a long time, even years. Not a few Silla books written in blood are still preserved in Buddhist temples of the country today.

In the Koryo period (918-1392), powder of gold or silver mixed in water was used along with ink in book writing. As with the Silla books, Koryo books were written by Buddhist monks and other noblemen of society at first hand, not by slaves by dictation like ancient Greek books. As a result, ancient Korean books are marked, almost without exception, by good penmanship, beautiful binding and quality paper. By the same token, Silla and Koryo developed such fine paper for book publishing that China imported paper from Korea.

Bamboo, Gold Film

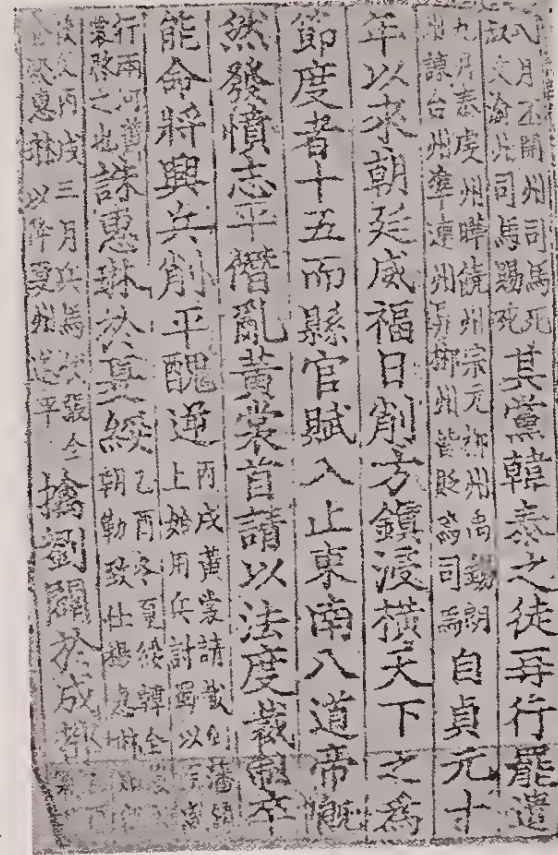
The writing was done not only on paper but also on bamboo or gold film in those days. The bamboo or gold film was used especially for books on the royal family and books of Buddhist sutras. A Buddhist scripture now kept in the National Museum is written on gold film, which gives the effect of staccato. This scripture is believed to have been published toward the end of the Silla era or in the early part of the succeeding Koryo era.

Handwritten books are greatly restricted as to the number of copies, and even if many penmen copy a book by dictation, the copies thus produced will lack uniformity in letter style and so forth because of the calligraphic differences among the copyists. Man must have wanted, therefore, to make a large number of uniform copies at one time.

In Korea, as in other culturally developed countries, xylography, was first developed as a means to produce many copies of a book at one time. As to the origin of xylography in Korea, some interesting material was discovered in 1966 in the three-story stone pagoda of Pulguk-sa temple in Kyongju, the capital city of Silla. It is "Mugujonggwang-dae-tarani-gyong," or "Rasmivimala-visuddhaprabhadharani" in Sanscrit, printed with wooden blocks engraved after the calligraphic style of Empress Wu of early Tang China. Historians are now divided on this sutra's publication, date, on a group places the publication in the

World's First Movable Type

Review on Ancient Korean Printing World



KYEMI FONT—A specimen page of Kyemi Font cast in bronze by the order of Yi Dynasty King T'anjong in 1403, 50 years earlier than Gutenberg, is shown above.

of "Tripitaka Koreana" was issued during the reign of Koryo King Hyon-jong (1007-31) in the hope of repelling the invading Kitanese force by the help of the Buddha. The 81,137 blocks of these treasured Buddhist scriptures of the country, now kept at Haein-sa temple, are those used for the third edition issued on Sept. 25, 1251 after 16 years of preparation.

The woodblocks, each measuring 24cm x 69cm x 3.7cm, carry on both sides 23 lines each, each line consisting of 14 characters. This means that the 81,137 blocks contain over 52 million characters in total. Examining the characters elaborately and beautifully cut on the blocks made of white birch from Koje Island off the southern coast of the country, experts say 10 characters would be a good workload for a modern carver for a day. Thus viewed, the fact that the

industry flourished in Korea 700 years ago.

As mentioned above, Korea invented the world's first movable type. Yi Kyu-bo (1168-41) wrote in his book, "Tongguk-Yisangguk-chip," that Choe Yun-ui and others published 28 volumes of "Sangjong-yemun" with movable type during the reign of Koryo King Kojong (1213-59). Unfortunately, no copy of this book on Confucian rites is extant today.

Thomas Carter wrote in his book on Chinese printing history, "The earliest mention of such type goes back to the period when Korea was under Mongol domination. In 1241, the last year of his life, Yi Kyu-bo wrote that movable type was put to use with the publication in 28 volumes of the 'Sangjong-yemun,' a work of 50 chapters. There are indications that Yi's quiet statement of fact may be true."

after being engraved, the blocks are easily broken and it is very hard to print all the books we need. I therefore intend to cast movable type of bronze so that whenever we come to get new books we can reprint them. If we succeed, it will be a great service to the nation." Kwon also wrote that kyemi font was cast after the calligraphic style prevalent in Sung China.

Book on Laws

Earlier than this metal type, there was wooden type. The books printed with wooden type and recorded in history are the "Taemyongyul-chik-hae," a book on laws on Ming China issued in four volumes in 1395, and the "Kaeguk-won-jong-kongsin-nokkwon," a collection of biographies of meritorious retainers of the Yi Dynasty at the time of its founding, published in 1397. The former has been lost, but the latter is extant and is designated a national treasure.

Following the example set by King Taejong, succeeding Yi kings developed many type fonts. At the same time, private publishing houses also cast their own type. Listed below are four fonts developed before 1450, that is, earlier than Gutenberg's type, by the royal family.

1) Kyongja font — This font was cast in copper after the Yuan calligraphic style in 1420. Some 10 books printed in this font are now extant, including "Songjo-myongsin-obaekka-pabang" and "Nonochippju-taejon."

2) Kapin font — Also made of copper in 1434, this font adopted a writing style of Ming China and was used for a few hundred years by recasting it again and again. Many books published in this font are still preserved, including "Songni-taejon" and "Chachi-tongganm."

3) Pyongjin font — Cast with lead in 1436, this font took on the calligraphic style of King Sejo (1417-68) and only a few books, including "Chachi-tongganm," in this font remain today.

4) Kyongso font — Another copper font developed in 1450, this was cast after the writing style of Prince Anpyong (1418-53), a great Yi Dynasty calligrapher. "Taehak-yonui" and "Komun-chimbo" are the books in this font now extant.

Clay Type

The materials of Yi movable type are as varied as the fonts.

former Gyeongju Palace Museum had not even a stove. How could we expect visitors in the winter season?" he said.

Citing the substantiality of the museum projects as an important task for him, the director revealed, "To attract people continuously we will change items on display often. In addition, we plan to hold a special exhibition in every spring and autumn."

Magnificent paintings and calligraphic works in the private collections will be available for public view at the museum in November. For next spring is planned an exhibition of the 2,000-year history of Korean art works while the display of prehistorical relics will be held in the autumn of next year.

He explained that the spacious hall in the center of the first floor, which some doubt is of no use, will turn into a special exhibition or conference hall.

"I think that all functions of the museum including its library and seminar rooms will be fully operated beginning next spring," he reported. All



CHANGSOGAK — Shown above is Changsogak, the library of Kyujanggak, the Royal Archives, in the Changgyongwon Palace

ground in Seoul. The library preserves a large number of ancient publications of lasting value.

ed with wooden blocks engraved after the calligraphic style of Empress Wu of early Tang China. Historians are now divided on this sutra's publication date, one group places the publication in the mid-8th century, basing its stand on the time of the construction of Pulguk-sa temple (750), and the adoption of the style of Empress Wu (623-705), while the other group argues that since a Koryo mirror was also found in the stone pagoda, along with the scripture in question, the sutra cannot be a Silla book but must be a Koryo publication. The latter further contends that since it was only in 866 that China first published woodblock-printed books, Korea could not have developed xylography earlier than that year.

Woodblock Printing

And according to history records now available, it was in the 990s that Korea first developed a woodblock printing industry. The first edition

borately and beautifully cut on the blocks made of white birch from Koje Island off the southern coast of the country, experts say 10 characters would be a good workload for a modern carver for a day. Thus viewed, the fact that the preparation of this colossal collection of Buddhist sutras, including manuscript writing, editing, printing and proof-reading, took only 16 years cannot be but a marvel to modern man, even though it was done in an all-out endeavor of the nation.

"Triptaka Korea" epitomizes not only the Buddhist culture of Korea at its apex but also the development of a xylographic publication industry in Koryo. In fact, over 10,000 books printed with wooden blocks by the central government, local governments, Buddhist and Confucian organizations such as temples and sown, and by private publishing houses during the Koryo period, have been handed down to us today, attesting to how the woodblock printing

the last year of his life, 21 Kyu-bo wrote that movable type was put to use with the publication in 28 volumes of the 'Sangjong-yemun,' a work of 50 chapters. There are indications that Yi's quiet statement of fact may be true."

Based on these records, historians established the invention date of Koryo movable type at 1234, some 200 years earlier than Gutenberg.

The kyemi font, cast in 1403, still 50 years earlier than Gutenberg's movable type, is the oldest metal type known today. The books printed with this font and still extant are "Sipchilsa-chan-kogum-tongyo" and a few others. In addition, according to a book by Kwon Kun, a scholar who served both the Koryo Dynasty and the Yi Dynasty, King Taejong (1400-18) said in his decree of 1403, "In order to have a good government, we must read widely. Since Korea is far to the east of China, books are seldom to be obtained. To reprint books, block printing is too laborious; even

grapher. "Taehak-yonui" and "Komun-chinbo" are the books in this font now extant.

Clay Type

The materials of Yi movable type are as varied as the fonts. Wood, bronze, copper, lead, iron, tin, clay, and even gourds were used in type making. According to recorded history, the clay type was first made in 1719 by General Yi Chae-bang at his headquarters in Hwangju and "Kyongsa-chipsol," "Saryak," "Okchan" and "Myonggi-pyongyon" are the books printed in this font remaining today.

As for the gourd type, some historians throw doubt on its practicality, saying the shell of a gourd is not hard enough to serve as type. But history records that a new type was made of gourd shell in 1727 and, in fact, some books printed with this type still remain, including "Nono-chipju."

The Chinese historian Chang (Continued on Page 6)

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World's First Movable Type

(Continued From Page 3)

Hsiu-min wrote in his book on Chinese printing history, "Korea developed a very exceptional type made of gourd shell hardened by long weathering. Some people raise a question as to the practicality of such vegetable type, saying that the gourd's shell, however hard, would easily break up in engraving and pressing. But this is only a superficial observation because dried gourd is still used for engraving designs and even seals because of its ability to withstand frontal pressure. Recently, a certain Kim of the National Museum of Korea published an interesting paper on this type, calling it 'gourd type.' It may be true that Korea really developed the gourd type for use in book publication."

During the Japanese invasion late in the 16th century, almost all of the then existing type fonts were destroyed, along with many books printed therein. At the same time, the Japanese soldiers took several fonts home to introduce typography for the first time in Japan. After the war, the Yi government immediately made wooden type to meet the need for book publishing and then cast metal type.

Social Commitments

Four copper fonts were used for the most part during the latter half of the Yi era. They were the sillok font, chongni font, fifth-cast kapin font and hangu font. The first one was used for the publication of "Yijo-sillok," bulky annals of the Yi Dynasty and, along with "Tripitaka Koreana," one of the two greatest publication achievements of Korea. The hangu font, taking on the cursive style of Han Gu (1636-?), is smaller in size than the other three and was therefore in greater demand than the

others for economic reasons.

Ancient Korean books were unique not only in typography but also in binding, compared with their Chinese and Japanese counterparts. In other words, Korean books are easily distinguishable from Chinese and Japanese books. Most old Korean, Chinese and Japanese books now extant are in Chinese characters and are bound in mulberry paper. To the layman they all look much the same. But whereas Chinese and Japanese books are bound with silk cord in four stitches along the right edge, Korean books are, with few exceptions, bound with five stitches. Another feature of the old Korean books is their chronologically developed fish-tail design, called omi, printed at the top or at the bottom, or both, of the central panel line of each sheet along which the sheet is folded as a single leaf. A similar design is also found in Chinese books, but it is more or less the same, regardless of the publication date of books.

It is only natural that an increasing number of Western students have recently begun to take an interest in the development of book publication in Korea. In 1966 Melvin McGovern wrote in the preface to "Specimen Pages of Korean Movable Type," "This volume is offered with the desire to credit the extraordinary imagination and ingenuity of Koreans who developed the world's first practical movable types and used them regularly for over five hundred years in a printing industry much like that which we have today. I wish to make available to the widest number of people specimens of Korean typography in the hope that students of the West will derive an understanding of one of the earliest of great printing traditions and how much it accomplished."

Kim Ok-kyun's Elusive Dream

The Korea Herald
Monday, March 12, 1972

Mystery of 1884 Coup d'Etat Analyzed in Book by RAS

Korea's 1884 Incident: Its Background and Kim Ok-kyun's Elusive Dream, by Harold F. Cook. Published by the Royal Asiatic Society, Korea Branch, in conjunction with Taewon Publishing Co., Seoul, 1972. 642 pages. \$5.00.

By S. H. MOFFETT

Toward the close of the 19th century Korea's five hundred-year-old Yi Dynasty began to sputter to its end in a series of uprisings and revolts like a string of exploding firecrackers.

One of the most violent, mysterious and controversial of these was the brief, abortive coup d'etat of 1884 which is the subject of Dr. Harold Cook's just-published "Korea's 1884 Incident: Its Background and Kim Ok-kyun's Elusive Dream."

Dr. Cook does more to untangle the maze of legends that have sprung up about that incident than all the previous accounts put together, and has happily managed in the process to combine high drama and solid, painstaking research.

As the subtitle somewhat ambiguously suggests, the book is not so much a description of the famous Emeute of 1884, but rather an analysis of the role of one of its leading figures, the fiery reformer, Kim Ok-kyun, who dreamed with other young progressives of his day how to bring Korea out of its medieval isolation and its dependence on a faltering China into free and equal membership in the family of modern nations.

Bloody Violence

Faced with a strong, reactionary Chinese military presence on the peninsula, and a rigid, unmovable Korean bureaucracy controlled by the powerful Min clan, relatives of the Queen, the young reformers, none of whom were over 31 when the dream was born, turned to rapidly modernizing Japan for help.

But Japanese help was equivocal and not untinged with self-interest. The dream hardened into intrigue; intrigue exploded into two days of bloody violence; and the revolution failed.

Ever since that failure, unanswered questions have tantalized historians. How much of the planning and leadership was Kim Ok-kyun's alone, and how much was shared with the other young progressives — men like the aristocratic Pak Yong-hyo, son-in-law of the former king, or Hong Yong-sik, inaugurator of Korea's



first postal service, and others?

What was the role of the king in the affair? Even more controversial is the debate over the extent of Japanese involvement in the plot. Was it an indigenous Korean endeavor, or was it all a calculated part of Japanese strategy to displace the Chinese in Korea?

Cook looks for the answers to these questions not in later, more popular biographies and studies, but in the original, contemporary Japanese and Korean sources. Some currently held assumptions will need revision in the light of evidence he has uncovered.

Major Conclusions

His major conclusions are:

1. Kim Ok-kyun was only one of several chief leaders of the conspiracy.
2. The coup d'etat was indigenously Korean in origin. Kim's three trips to Japan prior to the plot neither made him a puppet of Japanese expansionism, nor did it win him Japanese government support.
3. The progressives had the support of the king in at least part of the plot, that which was directed against overthrowing Chinese control of Korea.
4. Japanese involvement in the early stages was not governmental. Initial encouragement came not from officials, but from private reformers like Fukuzawa Yukichi.

Later, however, in the plot's final month, the conspirators received positive cooperation and limited military assistance from the Japanese minister in Korea, acting with the advice and consent of his government.

At times, as the plot thickens and the intrigue twists its way toward impending violence, the book reads almost like cloak and dagger fiction. The first chapter, with its genealogical com-

plexities is more for historians and Korean buffs, however.

The book is, after all, an adaptation of a Harvard doctoral dissertation and its author a professional historian and Executive Secretary of the Royal Asiatic Society, Korea Branch.

But even the general reader will find in the records of the Andong Kim family a rare glimpse into the life of one of the greatest of the Korean clans, and into a society so structured that one brilliant success in a scholastic examination could catapult an obscure member of one humble sub-branch of that clan onto the path to national power, to the ear of the king himself.

By-Product of Affair

Dr. Cook deals with the background, not the results of the incident. But one by-product of the affair might be mentioned here for it will make this book of special interest to Korea's large Christian community.

It was the incident of 1884 that brought Christian missions in Korea out of their persecuted, underground status into the open. On the night of Dec. 4 as the conspirators struck against the Min, and a Min general lay dying of his wounds, Dr. Horace Allen, M.D., was rushed across the city to try to save his life.

He succeeded. For his reward, this first resident Protestant missionary in Korea was permitted to open a hospital, the first officially approved mission institution in Korea. It is now known as Severance Hospital.

The book is remarkably free from typographical errors for a locally printed publication, but mistakes do creep in; "accompanied" for "accompanying" (p. 33), "incidentally" for "incidentally" (p. 96), "thier" for "their" (p. 122), "picutre" for "picture" (p. 125), "finanally" for "finally" (p. 147), "wth" for "with" (p. 149), "Kwangwon" for "Kangwon" (p. 161), and "roayl" for "royal" (p. 229).

Appendices include a useful chronology of Kim Ok-kyun's career, his "Memorial on Modernization" his Program on Reform as outlined in his journal, and a very full bibliography.

Dr. Cook has placed us all in his debt by illuminating so critical a period of Korean history, by marshalling the facts objectively, yet presenting them so skillfully as to stir the imagination and stimulate further reading. What great opportunities were lost on all sides the incident of 1884.

Korean G.A.

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Thoughts of The Times

By G. Thompson Brown

Korea Times Oct. 14, 1972

The cross-tnam has in-ll of civilian d, but no ac-cists of their

on South Viet-of hospital ad-ate of civilian almost doubled munists launch-erent offensive

official tally of Death certifi-nam are issued rntance purposes easons; the poor y gets one. Edward Kennedy's ommittee on ret-ed that as many ilians were killed ounded in the of-t three months. ilitary seems to as exaggerated. a been various es-we don't have any in any of them," a military spokes-

records show 26,000 ir wounded in the onths of the stepped-n. These records do je many areas in fighting was most sa-g Tri, Kontum and

'urmoil of battle, no vere maintained in as. In An Loc, how-vernment authorities 2,000 to 3,000 civilians ed during four-and-a-h siege. Unofficial es-put the figure as high

June the U.S. ambassa-orth Bunker, cabled e Department that c-iar casualties would "formidable challenge" y months to come. He that the developing hu-gedy in South Vietnam y would exceed what d during and after the nsive of 1968.

Hospital Statistics

year hospital statistics 84,492 civilian war vicere admitted for treat-Kennedy's subcommit-ated 300,000 civilian ies in 1968, including 0 dead.

n where accurate hospital ls are kept, the figures e only a rough indicator e total number of non-atants killed and wound-

John Levinson, head of Agency for International icline, a private organiza-concerned with medical or the Vietnamese, says: There are many, many peo-in enemy-controlled areas t have been killed that we n't know about. There are ny that are wounded that not cross enemy lines to me in to be treated.

"There are people treated t hamlet and village level by riends and small clinics that ve don't know about. There re some oriental practitioners hat treat some of these peo-ple, and some people just never get treated."

No records of hospitalized civilian war wounded exist for the years before 1967. Since the beginning of that year, the records show 303,907 noncom-batants treated in government hospitals. In addition, a small number have been admitted to U.S. military hospitals.

It has been said that de-mocracy will never work in Korea and that there has never been a peaceful transition of power in this land. Events which I have witnessed this past month have proved a-gain that this statement is false. The scene has been the general assembly of the Pres-byterian Church of Korea ce-lebrating its 60th anniver-sary in the beautiful and spacious Tong-shin church near the East Gate of the city.

Democra-cy had its birth in Korea with-in the Chris-tian church, which has had a longer tradi-tion of the democratic pro-cess than any other institu-tion here. In 1907 during the warning days of the Yi Dy-nasty the first Korean organi-zation of Presbyterian churches was formed along democ-ratic lines. Through fore-ign oppression, wars and in-ternal disorders democracy in the church has survived and today is flourishing. Witness how it works in one of Ko-rea's largest denominations with a constituency of over half a million people.

At the grass roots level of the Presbyterian Church of Korea are 2,444 congregations engaged in regular weekly meetings, worship and other activities. In turn these con-gregations are organized into twenty-eight districts called "presbyteries." Each "presby-tery" is made up of all the pastors within that district plus one lay representative, called an "elder," from each of the organized congrega-tions. This insures approxi-mate equal representation be-tween clergy and laymen — the time-honored tradition of Presbyterian churches around the world.

At the spring meeting of each presbytery delegates are chosen for the annual meet-ing of the general assembly—the highest legislative body for the whole church. Each presbytery is allotted a cer-tain number of delegates based upon the total number of church members in that district. Voting is done by secret ballot and an equal number of clergy and laymen are elected. Presbyteries, by ma-jority vote, may also send to the national body any request or proposal (called "over-tures") it wishes and these must be acted upon by the assembly one way or another.

The last week in September 154 pastors and an equal number of lay representatives from all districts gathered in Seoul for the 57th consecutive annual meeting of the assem-bly. The first night the chair-man for the past year ("mod-erator") conducted the open-ing service and this was in turn followed by the election

of the officers for the coming year. This is done by secret written ballot with no nomi-nations or speeches from the floor and balloting continues until one person has received a majority vote.

Undoubtedly "pollticking" goes on behind the scenes be-fore the meeting but this is again part of the democratic process. No one can succeed himself as "moderator" and so there is always an annual change of leadership in this, the highest office in the church.

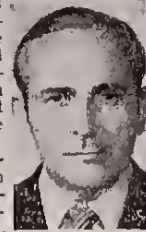
Much of the work of the as-sembly is done in its commit-tees and boards. These make their reports at the plenary sessions which are debated (sometimes at great length) and either approved, amended or rejected. One committee rules on judicial cases, an-other handles educational matters, and another the evangelistic outreach of the church.

Usually on the last day of the meeting, the financial bud-get is presented for the com-ing year to run the adminis-trative work of the church and its missionary outreach for the coming year. Each presby-tery is asked to be responsi-ble for raising a certain per-centage or amount. However, none can be forced to give as all contributions are volun-tary. But the money does come in. This past year ap-proximately 2 billion won (a-bout \$5 million) was donated for total local and national church expenses. Of this a-bout 30,000 was used to sup-port Korean missionaries in such far away places as In-donesia, Brazil, and Ethiopia.

Here is undoubtedly a church that is self-governing, self-supporting, and self-pro-pagating. And perhaps one of its most remarkable charac-teristics is that it has devel-oped a democratic way of do-ing business, beginning from the bottom up—at the grass roots. The system is not per-fect and at times on the floor of the assembly there are sharp and bitter debates. At other times utter confusion seems to reign.

Often an incredible amount of time seems spent on un-important trivia. Some years ago there was a series of di-visions that disrupted the life of the church. But for the past twelve years there has been a peaceful and orderly trans-fer of authority and conduct of business according to the prescribed rules of the democratic process. And this must be some kind of record here. Many times we do not agree with decisions which have been made. But this is democracy... perhaps the worst form of government, ex-cept for all the other alter-natives!

Dr. Brown is field secre-tary for Korea of the Board of World Missions, U.S. Presbyterian Church.



Chinese Honesty Impresses Thomson



A view from West Gate, Pyongyang, looking northwest, with Soongsil College (now Soongjon University in Seoul) on the left, and the Presbyterian Theological Seminary on the right, with the Presbyterian mission houses in the middle distance. This scene from the early 1930s has completely changed.

Another World

Old Pyongyang Landmarks Vanish

By Samuel Hugh Moffett

My four brothers and I were all born and brought up in Pyongyang. These past few days, therefore, I have been glued to TV and newspaper coverage of the Red Cross talks and am seized with an acute case of nostalgia. In this weakened condition how can I resist the request of The Korea Times for some scattered reminiscences on Pyongyang then and now?



I watched the progress of the Red Cross motorcade north through Kaesong and Sariwon, waiting breathlessly for the first sight of my old home town. Back in 1897 my father posted a record for the fastest bicycle trip along that winding, rutted road, Pyongyang to Seoul in two days! He wouldn't believe pictures of the asphalt highway. But suddenly, there on TV was Pyongyang. I didn't believe it either, at first.

I should have known. "You can't go home again." After all, I hadn't seen the city since 1934.

The pictures in the papers and on TV were out of another world. When I came back to Koera in 1955 I used to drive up to Panmunjom now and then to gaze across the Bridge of No Return and imagine that I could see the house where I was born, only about one hundred miles away. Only a hundred miles, but in reality my home was farther away from me than the moon.

I hear that they have torn down the old house where we lived. In appearance it was something like the present American ambassador's residence but on a much smaller scale — tile roof, im-



Shown is the single ladies' residence in the Presbyterian mission compound in Pyongyang, about 1914. Miss Butts and Miss Best are on the road leading down to the Moffett house out of the picture below. In 1950 this building had been transformed into a private residence for Kim Il-sung, north Korean premier.

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Only occasionally did I see anything in the pictures of today's Pyongyang that struck a sudden chord of memory. One such was a shot of the old Potong-Gate, which is still standing. I remember it particularly in winter, for it was just a good sled ride down the hill from our house.

We lived outside the West Gate, inside an old outer wall along the ridge above the little Potong River.

The mission houses are long gone. In fact, the Communists built their large, marble capitol building where I remember the Bernheisel house used to stand. My brother, Dr. Howard F. Moffett, M.D., now at the Presbyterian Medical Center in Taegu, was with the Fifth Air Force during the Korean War and entered Pyongyang in the push north after the Inchon landings in 1950.

Potong Gate

Excited to find such a handsome, potential hospital standing right on mission property he broke in on a startled officer at army headquarters in a brave but futile attempt to claim the whole capitol complex in the name of the Presbyterian mission. I understand that the building was destroyed by bombs after the U.N. withdrawal.

Next to our house was the residence for single lady missionaries. For years it was the home of Dr. Margaret Best, one of the founders of Seung-Eul Girls High School, now relocated in Seoul on Nam-san.

In Pyongyang in 1950 my brother was surprised to find that the single ladies' house had been shockingly transformed into the private residence of premier Kim Il-sung, completely equipped



A pavilion stands by the Taedong River between the Taedong Gate and Peony Point (Moran-bong) in the 1930s. A pleasure boat is seen in the foreground.

even to a fifty-foot deep bomb shelter.

The most unreal part of the news pictures of Pyongyang today are the broad, empty, paved streets. It was such a happy, busy, bustling town when I was a boy, a city of narrow streets and familiar smells and graceful gates, a warm confusion of bull-carts and trolley cars and bicycles, and people swarming everywhere with irresistibly good-humored energy. Now it seems all square and squat and empty and joyless. The salt and the light have gone out of it.

Pyongyang had the most beautiful women and the best *kuksu* (wheat noodles) and the fastest-growing churches in the world. It also boasted one of the most memorable landscapes under heaven, the view from Peony Point (Moran-bong). When Jack

of *The Call of the Wild* looked out through the pines across the broad river to the fields and blue mountains beyond, and shook his head and said, "I've been all over the world but I would put this at the top, or near it, of any list of the most beautiful sights I have ever seen."

I greatly fear that this famous view has not been improved by the long rows of block-like apartment buildings stretching along the bank up-river from the Taedong Gate toward the Point. I am willing to suspend judgment until I find out how much that development has improved the people's housing — for people are more important than views — but I would hope that the one could be served without destroying the other.

Across the Potong-mun road (is this what they now call Chollima Boulevard?) from our house was the campus of Soongsil College (now Soongjon University in Seoul), the first school in Korea to grant college-level degrees.

Soongsil Academy

I remember dimly the shouting and tumult of the students in 1919 when the school became a center of the Independence demonstrations, and later and more clearly I recall the equally loud shouting and tumult on campus the day Soongsil Academy, against all odds, won the Japanese Empire soccer championship to the delirious delight of all Koreans. Korean squads were never again invited to compete in that tournament.

Some say that the new revolutionary Kim Il-Sung University now occupies the campus; others place that school nearer Peony Point. The Red Cross delegates were not able to visit the location so I am not yet sure just what has happened to the historic old site.

I am even more concerned about what has happened to the churches. Where are they? When I was a boy Pyongyang was called "the city of churches." Why are they all gone without a trace today?

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"What has happened to the church in the north," reporters asked Kang Ryang-Uk, in an interview reported in *The Korea Times*, the first direct interview with a professing Christian in north Korea for more than twenty years.

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But all he could say in answer to the question about the churches was a weak protest, "They were all bombed out by U.S. bombers." Seoul was destroyed, too, in the war and many of its churches bombed out. But Seoul preserved its freedom of religion and they were built again.

If there is really freedom of religion in the north, as Kim insists, why does Seoul today have some 1,500 Christian churches, and Pyongyang "the city of churches" has none?

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London was in Korea covering the Russo-Japanese war for the *San Francisco Chronicle*, my father took him up to Peony Point.

The already famous author



Photos From the Moffett Collection

View from Peony Point (Moran-bong) in Pyongyang in 1936 looking from the Taedong Gate.



View from West Gate, Pyongyang, looking northwest, with Soongsil College (now on University in Seoul) on the left, and the Presbyterian Theological Seminary on the right, with the Presbyterian mission houses in the middle distance. This scene from the early 1930s has completely changed.

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Only occasionally did I see anything in the pictures of today's Pyongyang that struck a sudden chord of memory. One such was a shot of the old Potong-Gate, which is still standing, I remember it particularly in winter, for it was just a good sled ride down the hill from our house.

We lived outside the West Gate, inside an old outer wall along the ridge above the little Potong River.

The mission houses are long gone. In fact, the Communists built their large, marble capitol building where I remember the Bernheisel house used to stand. My brother, Dr. Howard F. Moffett, M.D., now at the Presbyterian Medical Center in Taegu, was with the Fifth Air Force during the Korean War and entered Pyongyang in the push north after the Inchon landings in 1950.

Potong Gate

Excited to find such a handsome, potential hospital standing right on mission property he broke in on a startled officer at army headquarters in a brave but futile attempt to claim the whole capitol complex in the name of the Presbyterian mission. I understand that the building was destroyed by bombs after the U.N. withdrawal.

Next to our house was the residence for single lady missionaries. For years it was the home of Dr. Margaret Best, one of the founders of Seung-Eui Girls High School, now relocated in Seoul on Nam-san.

In Pyongyang in 1950 my brother was surprised to find that the single ladies' house had been shockingly transformed into the private residence of premier Kim Il-sung, completely equipped



A pavilion stands by the Taedong River between the Taedong Gate and Peony Point (Moran-bong) in the 1930s. A pleasure boat is seen in the foreground.

even to a fifty-foot deep bomb shelter.

The most unreal part of the news pictures of Pyongyang today are the broad, empty, paved streets. It was such a happy, busy, bustling town when I was a boy, a city of narrow streets and familiar smells and graceful gates, a warm confusion of bull-carts and trolley cars and bicycles, and people swarming everywhere with irresistibly good-humored energy. Now it seems all square and squat and empty and joyless. The salt and the light have gone out of it.

Pyongyang had the most beautiful women and the best *kukksu* (wheat noodles) and the fastest-growing churches in the world. It also boasted one of the most memorable landscapes under heaven, the view from Peony Point (Moran-bong). When Jack

Photos From the Moffett Collection



Men carry firewood and water with A-frames and bucket carriers on their backs along the Taedong River near Peony Point (Moran-bong) in winter around 1930.

of *The Call of the Wild* looked out through the pines across the broad river to the fields and blue mountains beyond, and shook his head and said, "I've been all over the world but I would put this at the top, or near it, of any list of the most beautiful sights I have ever seen."

I greatly fear that this famous view has not been improved by the long rows of block-like apartment buildings stretching along the bank upriver from the Taedong Gate toward the Point. I am willing to suspend judgment until I find out how much that development has improved the people's housing — for people are more important than views — but I would hope that the one could be served without destroying the other.

Across the Potong-mun road (is this what they now call Chollima Boulevard?) from our house was the campus of Soongsil College (now Soongsil University in Seoul), the first school in Korea to grant college-level degrees.

Soongsil Academy

I remember dimly the shouting and tumult of the students in 1919 when the school became a center of the Independence demonstrations, and later and more clearly I recall the equally loud shouting and tumult on campus the day Soongsil Academy, against all odds, won the Japanese Empire soccer championship to the delirious delight of all Koreans. Korean squads were never again invited to compete in that tournament.

Some say that the new revolutionary Kim Il-Sung University now occupies the campus; others place that school nearer Peony Point. The Red Cross delegates were not able to visit the location so I am not yet sure just what has happened to the historic old site.

I am even more concerned about what has happened to the churches. Where are they? When I was a boy Pyongyang was called "the city of churches." Why are they all gone without a trace today?

I studied with great interest the newspaper picture of the ornate Children's Palace in Pyongyang. On that very spot once stood the Central Presbyterian Church of Pyong-

yang, my father's old church, and for years the largest Christian church in all Korea. If you have read *The Martyr* you will remember Richard Kim's sensitive descriptions of the church and its congregation and tormented pastor during the days of the Korean War.

It was the birthplace of the independence of the Korean church as it passed from missionary control to self-support and self-government in 1907. That was the year Kil Son-ju, later famed as the leading Christian signer of the Declaration of Independence, became the first ordained, installed Korean pastor of a Korean church. His church, Central Presbyterian, hived off clusters of congregations all over the north, and sent Korean missionaries as far away as to Shantung, China.

"What has happened to the church in the north," reporters asked Kang Ryang-Uk, in an interview reported in *The Korea Times*, the first direct interview with a professing Christian in north Korea for more than twenty years.

Mr. Kang should know the answer to that question. He is reportedly an uncle of premier Kim Il-sung and chairman of the "National Unification Democratic Front," but he is also a former pupil of my father's and was once an assistant pastor of that same Central Presbyterian Church of Pyongyang. Now seventy years old, he was ordained an elder in the West Gate Church near our house.

But all he could say in answer to the question about the churches was a weak protest, "They were all bombed out by U.S. bombers." Seoul was destroyed, too, in the war, and many of its churches bombed out. But Seoul preserved its freedom of religion and they were built again.

If there is really freedom of religion in the north, as Kang insists, why does Seoul today have some 1,500 Christian churches, and Pyongyang, "the city of churches" have none?

Dr. Moffett, a missionary of the United Presbyterian Church, is associate president of the Presbyterian Theological Seminary in Seoul.



Streetcars are running through a main street in Pyongyang in 1936, looking from the direction of the railroad station out towards Peony Point (Moran-bong).



Sedans carrying the Seoul Red Cross delegates pass through a downtown Pyongyang street. Not many vehicles are seen. Placards hung across the road praise Kim Il-sung.

KNRC Press Corps Photo

PROPOSAL FOR AN ASIAN CENTRE FOR ADVANCED THEOLOGICAL STUDIES (KOREA)

(Tentative draft - March 29, 1972)

NAME: The Asian Centre for Advanced Theological Studies.

PURPOSE: To establish an international theological centre for the training of Asian leaders for Asia, with the following general aims: (1) to raise the level of evangelical theological scholarship in Asia. (2) To provide facilities for advanced theological research in an Asian context. (3) To offer an accredited theological degree at the doctoral level. (4) To involve Asian churches in mutual study and action on an evangelical foundation. (5) To internationalize the training of Asian leaders and provide a forum for concentration on Asia's specific problems within a theological perspective.

STRUCTURE: The Centre will be centralized around a facility which will offer: (1) a central administrative office. (2) an advanced library and research facilities, including a central library exchange program. (3) dormitory facilities for international students. (4) minimal classroom space for seminars and conferences. (5) minimal full-time faculty.

In addition to this centralized structure, full use will be made of all opportunities for a wide, decentralized relationship with other centers for advanced studies both within and outside of Korea. (1) In Korea this will involve a pattern of relationship with denominational graduate schools of theology already established. This will include seconding of faculty, library loan arrangements and central cataloguing system, and provisions for class credit. (2) Internationally, this will involve exploration of possible formal relationships with other centers, such as those in Singapore, India and Hong Kong.

The language of instruction shall be English, in order to maintain the international character of the center.

ADMINISTRATION: The Center shall be responsible to an international Board of 12 members, seven of whom shall be resident in Korea.

The statement of faith of the World Evangelical Fellowship shall be adopted as the minimal doctrinal standard of the Board and faculty of the Centre.

PLANNING PROCESS: A Promotion Committee has been organized, representing the major evangelical denominations and theological seminaries in Korea.

Negotiations are in process with World Vision International concerning the availability of land and a building in Seoul for the proposed Centre.

Prepared by Dr. Han Chul Ha
Dr. S. H. Myrrett

PROPOSAL FOR THE ESTABLISHMENT OF AN ASIAN CENTRE FOR ADVANCED THEOLOGICAL STUDIES
IN KOREA (Revised Draft)

Name: Asian Centre for Advanced Theological Studies in Korea

Objectives: The doctrine of the infallibility of the Scriptures as the infallible Word of God shall be the guiding doctrinal standard required of the staff and faculty of the Centre.

Purpose: The Centre shall be an international theological centre for the training of Asian leaders for Asia, and the following objectives: (1) to raise the level of evangelical theological scholarship in Asia, (2) to provide facilities for advanced theological research in the Asian context, (3) to offer a specialized theological degree at the Masters and Doctoral level, (4) to involve Asian churches in equal study and action on an evangelical foundation, and (5) to inter-communicate the training of Asian leaders and provide a forum for concentration on specific Asian problems within a theological perspective.

Location: The proposed study centre shall be centralized around a facility which will offer: (1) a general administrative office, (2) an advanced library and research facilities, including a central library exchange program for Seoul libraries, (3) dormitory facilities for international students, and (4) minimal classroom space for studies, seminars, and conferences, and (5) a minimal full-time faculty.

It is proposed that the following request be sent to World Vision International: "On behalf of Far-Asia, we request the following facilities from World Vision International for the establishment of the Asian Centre of Advanced Theological Studies in Seoul, Korea.

1. The two upper floors and penthouse of the World Vision Children's Hospital in Seoul.
2. Use of the chapel building.
3. One residence.

We suggest the following terms: a ten-year lease, to be renegotiated at the end of the period, the facilities to be available as of Jan. 1973. There will be no financial commitment expected from World Vision. The Centre will be responsible for maintenance of the property and payment of all utilities."

In addition to this centralized structure, full use of opportunities will be made for a broad, decentralized relationship with other centres both within and outside of Korea. This will involve a pattern of relationship with those denominational graduate schools of theology already established, and also with other centres such as those in Singapore, India and Hong Kong.

Personnel: It is proposed to invite as Director an evangelical scholar of world-wide reputation to emphasize the international character of the Centre. We recommend that an invitation be extended to Dr. Carl P. N. Henry to accept the directorship, for

a minimum period of two years. The ~~Assistant Director~~ Dean, during this period will be a Korean of recognized scholarship and administrative ability. We recommend Dr. Choi Eui-~~Wan~~ of the Hapdong Presbyterian General Assembly Theological Seminary for this position. He may also be asked to act as registrar.

It is recommended that one or two full-time Asian faculty, possibly from outside Korea, be in residence at the centre. Professors from the West will be invited to spend sabbatical years lecturing at the centre. Locally, an associated faculty will be available on a part-time teaching basis from Korea's leading evangelical seminaries. An accredited list of eleven evangelical Korean scholars with earned doctorates has been prepared. A full-time librarian will be employed.

The Centre staff will consist of two secretaries proficient both in Korean and English, one for the Director, and one for the faculty. A business manager may also be desirable. A ~~xxxxxxx~~

The Study Program: Three fields of research and instruction will be offered: Biblical Studies, Asian Church History, and Theology. For the Th.M. degree, 2 semesters of residence, a comprehensive examination, and a thesis will be required. For the Th.D. degree, 4 semesters of residence, a comprehensive examination, and a dissertation will be required.

Students: It is estimated that the student body the first year will number 25. There are a possible 6 students in Korea hoping to enter such a course, and perhaps 2 will come from abroad, for the Th.D. degree. At the Masters level, perhaps 15 from Korea and 2 from abroad.

Finances: It is estimated that the Centre can begin operation with a first year's budget of \$100,000, which will be sought from foundations and donors. Little can be expected the first year from Korean sources. Student fees will bring in perhaps \$15,000, if set, as proposed at: Tuition--\$500 a year; Board and room--\$500 a year. The Korean students will probably not be boarding.

The Board: The ~~Board~~ ^{Governing Council} shall consist of fifteen members, nine of whom or more shall be Koreans. Each cooperating territory shall be represented by at least one member on the Board. The Board shall be constituted by election by the All-Asia Board of the Centre for Advanced Theological Studies, in consultation with the Korea Promotion Committee. ~~Thereafter it shall be self-perpetuating.~~
Thereafter elections of members will be by the Governing Council subject to the approval of ~~the~~ ^{the} ~~ASATS~~ ^{ASATS} Board.

April 6, 1972
Preliminary Draft

성교 관계의 새로운 정립

TRENDS FOR THE FUTURE IN THE CHRISTIAN WORLD MISSION

- Samuel H. Moffett
1972

In 1984, just twelve years from now, the Protestant church in Korea will be one hundred years old. In less than 28 years the Christian faith will be 2000 years old. As these important anniversary years come near, it is as important for Christians to look ahead and plan for the future as to look back and celebrate the past. What is the future of the Christian church. What is its mission in the years ahead?

Only God, of course, knows the answers to such questions. But it is possible even now for those who study ~~and~~ the past, and analyze present trends, to discern some signs that point, however dimly, to the shape of the future in Christian mission.

At first sight the trends in Christian mission would seem to be negative and discouraging. In recent years large sections of the Christian church have seen a steady erosion of missionary concern. On the one hand, Western Christendom which has for so long been the major fountain and source of the foreign missionary enterprise, has been gripped by a new isolationism, an introspective concern with its own internal problems, and a tide of religious doubt culminating in the "death of God" theology. The West seems to have lost its zeal for sending missionaries. "Why should we be helping foreigners," they seem to say, "when we have enough problems of our own?" On the other hand, among the younger churches of Asia, Africa and Latin America, there has arisen precisely the opposite reaction. National pride has produced a prejudice against the reception of missionaries on the grounds that to be a receiving nation is to be somehow inferior. "What makes the foreigners think that we need missionaries?" they seem to be saying. "We can solve our own problems in our own way". So both in the West and in the so-called Third World of the younger churches, it has become almost an accepted fact that the missionary era is ~~over~~. Philip Potter, the ~~World Council of Church's Secretary for Mission~~ puts it as bluntly as anyone. "The day of the missionary is over", he says. (Presb. Life)

Statistics reported by the major American denominations seem to support this conclusion. "The United Presbyterian Church, U.S.A. for example, has cut its overseas staff almost in half during the past fifteen years. The Episcopal Church is supporting only a third as many missionaries in other lands as it did in the late 1950s" (Missionary Mandate. IVCF. Summer 1972. I. No. 4) Philip Potter, the World Council of Church's Secretary of ~~Mission~~ surveys the current missionary scene, and puts his conclusion very bluntly: "The day of the missionary is over." (Presb. Life)

But is the future of the Christian world really as discouraging as such a gloomy consensus seems to suggest? I do not think so. I strongly suspect that the "End of the missionary" emphasis in present mission strategy and thinking will be as short-lived as the late "death of God" fad in modern theology. The "death of God" theology failed because it ignored the resurrection. God is alive. And just as that kind of theology was succeeded by a more positive theological emphasis, the 2 "theology of hope", so also in the field of mission there are signs of hope, rather than pessimism.

The "end of the missionary" frame of mind fails because it forgets that the church will always have a mission. It is important, at this point, to distinguish between three different words: mission, missions, and missionary. The primary word is mission. In this one word is packed up all that the church is set in this world to do for the world. The church's mission is its world task, its world purpose, particularly as it is understood in terms of expansion into all nations and to all people. Its mission is its response in obedience to the Great Commission of Jesus Christ: "Go ye therefore and disciple (or teach) all nations, baptizing them in the name of the Father and the Son and the Holy Spirit." (Matt. 28: 19) The science of mission has historically distinguished two major emphases in this mission: one is evangelism, that is, proclamation of the gospel especially to those areas of the world where it has not been heard; and the other is church planting, that is, gathering and organizing converts and disciples into churches. To preach and to plant, this is the basic mission of the church.

The other two words are secondary: Missions, and missionary. The missions are the organizations and the agencies which the church has historically developed through which to carry out its mission, and the missionaries are the people ~~and~~ to whom it commits this world-wide task as its agents and representatives in mission.

The mission does not change. The church in every age is called upon to preach, to plant and to spread throughout the earth. But the role of the missions and the missionaries, that is, the agencies and the agents, may change in every age as different situations demand different strategies for the accomplishment of the mission. So despite all the gloomy talk about the decline of the Christian mission and the missionary, and however the patterns may change, nevertheless, as long as the church has a mission, it will need its missions and its missionaries.

Let us take a second, closer look at the actual facts of the missionary situation, to find the signs of hope underlying the surface gloom. Let me list, very briefly, ~~four~~ ^{the} signs of challenge and hope and new vitality in the Christian world mission.

1. The rise of the younger churches.
2. The continuing vitality of mission in the older churches.
3. Bright new patterns and strategy in mission.
4. The challenge of the unfinished task.

I. The rise of the younger churches.

Instead of lamenting the decline of Christian missions, it would be far more accurate to speak of the present time as the beginning of a new advance in the missionary movement. The most important single factor in this new stage of missionary outreach is the rise of the younger churches in Asia, Africa and Latin America to full missionary responsibility in the Christian world mission.

Thirty years ago, Archbishop Wilton of the Church of England was one of the first to call the world's attention to what he called "the great new fact of our era...". "As though in preparation for such a time as this," he said, "God has been building up a Christian fellowship, which now extends into almost every nation and binds citizens of them all together in true unity and mutual love. ~~XXXXXXXXXXXX~~ No human agency has planned this. It is the result of the great missionary enterprise of the last hundred and fifty years... It is the great new fact of our era..." "Yes, here is the one great ground of hope for the coming days,--this world-wide Christian fellowship..."

It is the rise of the younger churches that has made this fellowship world-wide. And these same younger churches are a vital, new source of power and hope for the continuing world-wide mission of the church. It is like new blood in an old and tired body, reviving and strengthening the church in its mission. The missionary enterprises of the future will not come just from the West to the East, they will come from all nations and all the younger churches with all the energy and spirit-filled enthusiasm of youth.

But still these new great churches of the world are not well enough known in Christendom. How many of you, for example, can name the five or ten largest denominations among these younger churches?

Let us list the five largest denominations among the world's younger churches. (1960)

	Communic.	Adherents
1. Philippine Independent Church	1,600,000	2,050,000
2. Brazilian Churches of God	1,400,000	1,700,000
3. Church of Uganda (Anglican)	200,000	1,500,000
4. Church of South India (United)	410,000	1,070,000
5. Indonesian Batak Protestant Church	40,000	1,000,000

As a result of the Church of Korea's role in the world, it is listed as the largest denomination, for it has over 1,400,000 communicants and adherents in Korea. But alas Korean Presbyterianism has been so thoroughly divided since the 1950s, that it has lost its place on the larger denominations. Note, however, that three of the largest churches in the list of five are Asian churches. Let us add, for your information, a list of the largest denominations in Asia:

1. Philippine Independent Church	1,600,000	2,050,000
2. Church of South India	410,000	1,070,000
3. Indonesian Batak Prot. Church	40,000	1,000,000
4. Christlich Missionarische Vereinigung (Germany, Indonesia)	200,000	900,000
5. Church of Christ in Thailand		700,000(?)
6. Baptist Churches in India	173,040	600,000
7. Methodist Church of India (Indonesia)	650,000	600,000
8. Burma Baptist Church	222,073	400,000
9. India, Methodist Ch. of S. Asia	100,000	300,000
10. Korean Presb. Church (Korea)	1,000,000	530,000
11. Korean Presb. Church (Korea)	1,000,000	500,000

It is from these younger churches that the springing into strength as a result of the modern missionary movement that the missionary way of the future is coming. The Asian churches, in particular, like the Korean Presbyterian Church, and the Methodists and Congregationalists of Fiji and Tonga, have great missionary resources. It has been estimated that in 1970 there were about 150 Asian missionaries, including wives, working in other countries of Asia. (Int. Rev. of Missions, IV, 234; April 1970) p. 150, 215 ff.)

II. The continuing vitality of mission in the older churches.

The second source of encouragement and hope in mission is the continuing vitality of missionary outreach among the older churches of the West. Gratifying though the rise of missionary activity in the younger churches may be, realism compels us not to forget that still the major source and center of Christian missionary outreach is in the West.

Compare, for example, the number of foreign missionaries sent out by the Asian churches, 150 to 200, with the number sent out from North America, 33,239!

Contrary to the general gloom about the missionary movement in the West, in actuality the missionary outreach of the Western churches has never been stronger. In the last 10 years (1959 to 1969) missionary income in North America has actually risen 83% despite the decline in some major denominations. More than 70 new missionary organizations have been founded in North America just since World War II. Since 1955, the number of North American Protestant missionaries has increased from about 24,000 to over 33,000. All these are signs of hope and vitality, not of decline and defeat. (North American Prot. Ministries Overseas Directory, 1970. pp. 1-2).

III. New patterns in strategy of mission.

Still another sign of hope for the Christian mission in our day is the ability of the churches to develop new strategies for new times and situations. Like our reformed Church which must always be reforming itself ("ecclesia reformata semper reformanda"), missionary methods also, to be effective, must never be burdened into unchangeable patterns but must keep flexible to meet new demands and challenges.

A good example of this is the new strategy paper issued by my own home church. It is called "The Role and Style of the United Presbyterian Church in Mission and Relations through the Commission on Ecumenical Mission and Relations".

In a brief historical review of Presbyterian missionary strategy in the past, the paper contrasts the old pattern of "foreign missions" with the newer style of "ecumenical mission". The period of "foreign missions" was marked by two emphases. First, it was geo-geographically oriented and Western centered. In other words, it was a movement from the Christian West to the non-Christian world of the east or south. Second, it was missionary oriented. Success in mission was measured often by the number of missionaries sent out, and mission strategy was largely determined by those missionaries.

The period of "ecumenical mission", on the other hand, was different in both respects. In the first place, it was world oriented, not a mission from the West to the East, but a six-continent mission from wherever Christ is known and obeyed to wherever he is not known and obeyed, from East to West, as well as West to East. And in the second place, it is church-oriented, not missionary oriented. The mission is the responsibility of the whole church, not just of its missionaries or of foreign missions within the churches. This new emphasis on the church includes all churches, young and old, receiving and sending, Western and Eastern. The whole period is best described by the famous ~~maximal~~ phrase, "Partnership in Mission" which was made famous by the ecumenical conference at Whittby in 1947.

But what kind of missionary strategy and policy does such "Partnership in Mission" really require? In trying to describe what "Partnership" means, COLLIER's strategy paper distinguishes between what it calls its "role" and its "style". Both are important. A church's role in mission emphasizes its own responsibility and integrity and independence. COE's role, for example, is to be the working, responsible agent for mission for the whole great

three-million-member United Presbyterian Church U.S.A. It cannot delegate this responsibility to any other church. It must make its own decisions, send out its own missionaries, make its own budgets and determine the use of its own property. That is the only way it can preserve its own integrity and keep the United Presbyterian Church a mission-ary church. This is its "role" in mission.

But its "style" of mission is another matter, and quite different. Here the emphasis is not on itself and its own integrity, but on its partnership relation with all other churches with which it joins together ecumenically in mission. In this ecumenical age no church, however strong, can act alone in complete independence. It must act jointly in partnership with other churches. Such partnership requires, as the policy paper puts it, that the church's missionary agency "functions ecumenically, undertaking as a denominational agency only that which can not be done responsibly with sister churches or ecumenical agencies." It also means that the church will "respond with openness and receptivity" to receive missionaries from other churches as well as to send them out. In the ecumenical period, all churches will be both sending and receiving churches.

"In a changing world," the paper concludes, "with the forces of disunity and chaos ever present, our church must be to discover the ways in which our efforts at mission and unity may be used most effectively to fulfill the mandate of our Lord Jesus Christ. Our role and style must enable us to respond with faithfulness and flexibility to God's calling for His people to go into all the world together."

연례 대통령 조찬 기도회 메시지

부강에의 길

<이사야 30장 15절>

「주 여호와 이스라엘의 거룩하신 자가 말씀하시되 너희가 돌이켜 인연히 처하여야 구원을 얻을 것이요 잠잠하고 신뢰하여야 힘을 얻을 것이라!」

기원전, 1200년경 이스라엘의 위대한 지도자 모세의 영도(領導)하에 애굽을 탈출한 이스라엘 민족은 40년간의 쓰라린 광야생활(廣野生活) 끝에 마침내 고향과 같이 흐르는 가나안 땅에 정착(定居)하게 되었던 것입니다.

그후 200년간 군웅할거(群雄割據)하는 소위 사사(士師)시대를 거쳐 민족의 영웅 다윗이 팔레스틴 전토(全土)를 통일하여 마침내 통일왕국을 건설하였습니다. 그러나 이 이스라엘의 통일왕국은 그리 오래 지속되지 못하고 다윗왕의 뒤를 이은 솔로몬왕이 죽은 후에 그 왕국은 비극적으로 북과 남으로 분단되어 북은 이스라엘 왕국이 되고 남은 유다왕국이 되어 수백년간 분단국가의 쓰라림을 맛보게 되었습니다.

기원전 738년에 북왕국 이스라엘왕 베가와 아람왕 르신(利心)이 군사동맹을 맺고 남왕국 유다를 침략하려고 호시탐탐 그 기회를 노리고 있었읍니다. 이 소식을 들은 남왕국 유다왕 아하스와 유다 백성들의 마음은 이사야시 7장 2절에 의하면 「왕의 마음과 그 백성의 마음이 삼림(森林)이 바람에 흔들림같이 흔들렸더라!」라고 표현한만큼 민심이 동요하였던 것은 사실인 것 같습니다.

이 때에 정부 요로(斐路)에 있던 사람들이나 백성의 대부분의 지배적인 의견은 그 당시의 최대강국이었던 앗수르제국의 도움을 구하는 것이 유다왕국이 살 수 있는 유일한 길이라고 생각하였읍니다.

그러나 유다가 낳은 가장 위대한 「신앙의 예언사」라고 불리우던 이사야는 아하스왕에게 담대하게 적언(直言)을 하였읍니다.

「너는 삼가며 풍용하라 이람왕 르신과 르말리아의 아들이 길히 노한지라도 연기나는 두 부지깥이 그루더기에 불과하니 두려워 말며 낙심치 말라……말일 너희가 믿지 아니하면 정녕히 굳게 서지 못하리라!」(이사야 7장 4절 9절).

이사야는 건지전능(全知全能)하시고 무소부재(無所不在)하신 공의(公義)의 하나님께서 인류의 역사운 지배하시고 계시므로 이 세상에서 두려워하고 무서워한

것이 하나도 없다고 믿었읍니다. 그러므로 이사야는 이스라엘이 하나님께서 인간에게 요구하시는 경의를 행하기만 하면 길국은 그 경의가 최후의 승리를 가져올 수 있다고 믿었읍니다. 이사야는 이렇게 하나님의 능력을 믿고 그 하나님의 손이 선유역사 가운데 움직이고 제국을 세계에서 일어나고 있는 여러가지 사건 가운데서 발전하고 마음 가운데 평안을 가져올 수 있었던 것입니다.

어느 시대에 있어서나 신앙의 사람은 다른 사람이 보기 못한 때에 먼 미래를 내다보며 미래에 될 일을 누구보다도 먼저 알 수 있었기 때문에 국가가 위기에 처할 때에 아무런 혼란 없이 민족의 나아갈 방향을 제시할 수 있었던 것입니다.

이사야는 국내의 앗수르제국 의존자(依存者)들의 앗수르의 힘을 떨치려는 의견도 반대하고 애굽왕국 의존자들의 애굽과 동맹회자는 의견도 반대하고 하나님을 믿고 의지하고 자립정복을 세울 것을 역설하였던 것입니다. 그는 하나님을 의지하는 것이 앗수르와 애굽의 전차와 기병의 준거력을 의지하는 것보다 낫다는 것을 믿었읍니다. 군사력만을 믿었던 북왕국 이스라엘은 기원전 722년 앗수르왕 실만에셀에 의하여 멸망을 당하였으나 남왕국 유다는 기원전 701년 앗수르왕 산세립이 침공해 들어와 예루살렘을 포위하였는데도 예루살렘은 함락되지 않고 앗수르군대를 물리칠 수 있었읍니다. 앗수르 군대가 예루살렘을 포위하고 있었고 백성들은 공포심에서 떨고 사기(士氣)가 떨어질대로 떨어졌을 때 이사야는 「너희는 돌이켜 인연히 처하여야 구원을 얻을 것이요 잠잠하고 신뢰하여야 힘을 얻을 것이라!」(이사야 30장 15절)고 역설하였읍니다.

저는 지난 4월 26일자 신문기사 가운데 중서부전선에서 4월 25일 88명의 장교를 포함한 3,500명의 국군 용사들이 110명의 프로테스탄트 목사들에 의하여 세계를 받았다는 기사를 읽고 크게 감격했고 또한 기뻐하였습니다. 우리 국군 가운데 동양에서는 최초로 1951년

에 군중제도(軍中制度)가 실시되어 20여년을 내려오던 시 기독교 신앙을 통해서 진중의 진리와 희생과 봉사의 정신 그리고 사생관(死生觀)에 대한 확신과 절기인 반공(反共)정신을 고취함과 동시에 고도의 유리기인 생활을 가르침으로써 우리 국민을 오산의 무지(無知)의 강령(強령)으로 만들었다고 확신하는 것입니다.

공산주의는 첫째로 하나님의 존재를 부인하고 있기 때문에 그들은 모든 불의와 잔인한 행위를 양심에 아무런 거리낌 없이 감행하는 것입니다. 그러나 민주주의를 신봉하는 사람들은 하나님의 존재를 믿는데서 출발하기 때문에 하나님 면전(面前)에서 불의한 행위를 할 수 없으며 이중적이거나 고리(裏裏)가 다른 행위를 할 수가 없습니다.

군대가 최선의 무기를 갖고 병력이 부족(伯仲)을 이루고 있다고 할 때에는 단일교 신앙이라든가 또는 신념이 있어서 정신무장이 갖 되어 있는 군대가 전쟁에서 승리를 거둔다는 것은 명약관화(明若觀火)의 사실이라고 생각할 때 3,500명이 세례를 받았다는 것은 크게 의의 있는 경사라고 하지 않을 수 없습니다. 우리 기독교 역사상 이러한 일은 전무후무(前無後無)한 특기할 만한 사실일 것입니다.

우리나라가 안전하고 부강하여 잘 살 수 있는 것이 여러가지가 있을 것입니다. 최선무기와 훌륭한 장비들 갖춘 그리고 잘 훈련된 군대가 있어야 할 것이며, 우리 나라의 경제가 고도로 발전하여 국민소득이 높아져야 할 것입니다. 또한 학교교육이 발달해서 국민들의 지적(知的) 그리고 문화적 수준이 높아야 할 것입니다.

그러나 우리 나라가 이 모든 것을 다 갖추었다고 해서 진정한 의미에서 부강한 나라가 될 수 있다고는 할 수 없을 것입니다. 인류의 역사를 지배하시고 능력이 많으신 하나님이 축복해 주시고 도와 주시길 없으신다면 부강한 나라가 될 수 없고 하나님을 믿고 의지하는 면이 없을 때 우리에게 침침 평안이 없을 것입니다.

이 세상에서 현재 부강한 나라들 예로 들 때 누구냐가 미국을 들게될 것입니다. 저는 미국의 오늘을 부강함의 원천을 미국인들의 신앙적 전통에서 찾아볼 수 있다고 생각합니다. 신앙의 자유를 찾아 베이플라워호를 타고 귀신만고 공에 예사윌렛주 프리버스에 상륙했던 미국의 조상 청교도(清教徒)들의 개척적인 믿음에서, 역대 대통령이 취임식 때에 성직 위에 손을 얹고 시작하는 신앙전통 가운데서, 그들이 사용하는 모든 주화(儲貨)에 「우리는 하나님을 믿는다」(In God We Trust)라고 새겨고 있는 생생한 신의식(神意識) 가운데서, 그리고 아폴로 13호가 사고를 일으켜 우주인들의 생명이 위태렸을 때에 미국상선의 결의(決意)로 닉슨 대통령을 비롯한 진국권이 한 마음과 한 뜻으로 우주인들의 무사귀환을 하나님께 간절한 마음으로 기원했던 어린아이와 같은 순박한 신의존(神依存) 정신 가운데서 명백하게 볼 수 있는 것입니다.

6-25 사면이 일어나 후 1-4 후퇴시 피난민들은 부산으로 몰려갔던 것입니다. 미국 장로교회에서 한국교회를 위문하기 위하여 「워너」(Warner) 감독을 파견하였습니다. 그가 하루는 부산 피난민들의 상황을 돌아보고 저녁때 그의 숙소로 돌아가고 있었을 때 어디시 쾨송소리가 크게 들려오는 것을 들었습니다. 「워너나」 감독은 그 찬송이 들려오는 방향으로 나라가 보았습니

다. 그는 공저(空地)에 큰 천막을 치고 그 속에 수백명의 피난민들이 모여 열심히 찬송을 부르는데 도저히 있는 것을 발견했는데 그 찬송은 「참 아름다워라 주님의 세계는」이었다고 합니다. 「워너나」감독은 어떻게 집도 없고 먹을 것도 없고 입을 것도 녀겨서 못한 피난민들이 저렇게 기쁨에 넘쳐서 즐거운 노래도 아닌 찬송을 노래로 하나님을 찬양하고 하나님이 지으신 이 세상을 찬양하는 찬송가를 부를 수 있을까 생각되고 눈시울이 뜨거워졌다는 보고장인을 미국에서 들은 기억이 있습니다.

위기(危機)를 극복하고 모든 난관과 고난을 쫓고 나아갈 수 있는 비결은 하나님을 믿는 신앙에 있다고 확신했던 것입니다. 우리는 지금 미충족(未履行)의 어려움에 봉착하고 있는데 이 어려움을 타개해 나아가는 데는 우리 국민들이 한 마음과 한 뜻이 되어 각자 자기가 맡은 일을 최선을 다해서 충성스럽게 감당하여야 할 것이며 모든 사회악(社會惡)과 부정과 부패가 제거되고 사회정의(社會正義)가 이 땅위에 실현되어야 할 것입니다. 그러나 이러한 일을 가능하게 하는 원동력은 모든 진(眞)과 선(善)과 미(美)의 근원이 되시는 하나님을 믿고 그 힘을 의지하는 데 있다고 생각하는 것입니다.

예언과 이사는 그가 사랑하는 조국 유다는 하나님께로부터 축복한 사명을 받은 민족이라고 믿고 자기 민족을 「여호와의 종」이라고 부르고 「여호와의 종」으로서 하나님을 알지 못하는 나라에 하나님을 가르쳐 주어야 할 사명을 감당해야 된다고 외쳤던 것입니다. 과연 유대나라는 지금껏 적은 나라이지만 유대민족이 갖고 있던 신앙적인 유산은 오늘날 세계를 정복하고 있다고 해도 과언은 아닐 것입니다.

1969년 통계에 의하면 세계의 여러가지 종교신봉자 약 25억 가운데서 유대나라에서 나온 유대교와 기독교 그리고 이슬람교가 약 15억을 차지하고 있다면 유대나라가 정신면에 있어서 얼마나 큰 공헌을 했는가를 알 수 있습니다(참고 유대교 1,400만 이슬람교 4억 7천 4백만, 기독교 9억 7천 7백만, 유교 3억 7천만, 불교 1억 7천 2백만, 신도(神道) 7천만, 힌두교 4억 2천 4백만).

시성(詩聖) 「타골」이 한국을 가리켜 「옛날에 미처오던 동방의 큰 빛 다시 한 번 이 시대에 빛나지이다」라고 말해주던 그대로 우리 나라가 시대적 사명을 띠고 한국의 새 역사 창조에 참여할 뿐만 아니고 새로운 세계사 창조의 큰 일익(一翼)을 감당하는데 적극 참여하여야 되리라고 믿습니다.

어려가지 면에서 우리 나라와 유사한 유대민족이 오늘날 정신문화면에서 세계에 크게 공헌하고 있는 것을 말씀드렸으나 다만 우리 민족도 무한한 가능성을 지니고 있는것이 사실인 것입니다. 우리가 신앙을 통한 하나님의 확고한 신념을 바탕으로 그 신념 위에 하나님께서 우리에게 각기 우리의 소질을 따라 주신 그 가능성을 개발한 때에 우리도 잘 살 수 있으며 우리나라도 부강한 나라가 될 것을 믿어 의심하지 않습니다.

그리고 우리는 거기에서 우리의 발전용을 입증해 보이고 「타골」이 말하는 동방의 큰 빛이 되고 또한 결을 더 나아가 세계의 큰 빛이 되도록 우리 국민 모두가 충신군하는 데일에 참여하여야 되리라고 믿는 것입니다.



The Way of Prosperity

For thus said the Lord God, the Holy One of Israel,
"In returning and rest you shall be saved;
in quietness and in trust shall be your strength."

(Isaiah 30 : 15)

Around 1200 B.C., the Israelites, under the guidance of their great leader, Moses, fled from Egypt, and after wandering for forty years in the wilderness, finally reached Canaan, the land flowing with milk and honey. After two hundred years of rival leaders rising up one after another during the so-called era of Judges, the national hero, David, rose up to establish the united kingdom of Palestine. But this did not last long, for, after the death of Solomon, David's successor, the kingdom was tragically divided into two, the northern part becoming Israel and the southern part, Judah. This initiated the bitter history of a kingdom divided for several hundred years.

In 738 B.C., Pekah, the king of the northern kingdom, Israel, made a military alliance with Rezin, the king of Syria, and waited vigilantly for a chance to invade Judah, the southern kingdom. When Abaz, the king of Judah, and the people of Judah heard of this, according to Isaiah 7 : 2, they "shook as the trees of the forest shake." From this we can imagine how great was their fear and trembling.

At this time, the overruling opinion of most of the government officials and the people was that the only way to save the kingdom, was to request for aid from the strongest kingdom at the time, the Assyrian empire. But Isaiah, Judah's greatest "prophet of faith" as he was called at that time, spoke frankly to King Abaz. "Take heed, be quiet, do not fear, do not let your heart be faint because of these two smoldering stumps of firebrand, at the fierce anger of Rezin and the son of Remaliah..... If you will not believe, surely you shall not be established." (Isaiah 7 : 4-9). Isaiah believed that there was nothing to fear at all since the God of justice who is omniscient and omnipresent rules over the history of mankind.

He believed that if Israel followed the righteousness that God desired of them, that righteousness would eventually bring final victory. He believed in the power of God and found peace in the realization that God's hand controlled all events. Throughout all ages, men of faith have been able to look into the distant future and so direct the nation in times of crisis, averting confusion.

Isaiah was opposed to those in Judah who were for receiving aid from Assyria and to those who were for military alliance with Egypt. He stressed an independent policy, with faith and trust in God. He believed it was better to trust in God rather than in the military power of Assyria and Egypt.

The northern kingdom of Israel which had trusted in military power alone, was destroyed by the Assyrian king, Shalmaneser, in 722 B.C., while the southern kingdom of Judah, although invaded by the Assyrian king, Sennacherib, with Jerusalem besieged in 701 B.C., managed to rout the Assyrian army. When Jerusalem was surrounded by the Assyrian army at the time, the people were trembling in fear and morale had fallen very low. At this time Isaiah said, "For thus said the Lord God, the Holy One of Israel, 'in returning and rest you shall be saved; in quietness and in trust, shall be your strength.'" (Isaiah 30 : 15)

I was deeply moved recently by an April 26th newspaper article which told about the event of 3500 Korean soldiers including 88 officers being baptised by 140 protestant pastors in the middle west front line in April 25, 1972.

For the first time in the Orient a military chaplaincy was installed in the Korean Army in 1951. For 20 years the Christian faith was installed into the Korean fighting men. Through this Christian faith they were taught the conviction of certain victory, sacrifice, service, conviction in

개학
“高等教育의 改革”에 關한 國際심포지움

프 로 그 램

(案)

Program
for
International Symposium
on
“Innovation in Higher Education”
(Tentative)

때: 1972년 10월 4일-7일

곳: 연세대학교 경영학교실단 강당

October 4-7, 1972

At Yonsei University

Business Administration Complex

대한민국 문 교 부
Ministry of Education
Republic of Korea

연 세 대 학 교
Yonsei University
Seoul, Korea

分科會議를 除外한 모든會議는 英語로 進行됩니다.
단, 英語는 韓國語로 同時 通譯이 됩니다.

The Symposium language is ENGLISH with the exception of the Group Discussions; for the Opening Session, Plenary Sessions and Panel Discussions, simultaneous translation will be provided.

1972. 10. 4. (수요일)

09 : 00—10 : 30 登 錄

11 : 00—12 : 00 開 會 式

開 會 辭..... 閱 寬 植 박사

主題講演 : 現代社會에 있어서 高等教育 改革의 展望..... 朴 大 善 박사

October 4, 1972 (Wednesday)

09 : 00—10 : 30 Registration

11 : 00—12 : 00 Opening Session

Opening Address Dr. Kwan Shik Min

Keynote Address : The Prospects of Innovation
in Higher Education in
Contemporary Society..... Dr. Tae Sun Park

10월 1일 (수요일)

1:30-5:00

全 體 會 議 (1)

A. 高等教育에 미치는 環境的 要因

발 표

1. 亞細亞 高等教育에 미치는 諸要因.....리 초 밍 박사
2. 日本의 大學 改革 必要性.....기 우 지 박사
3. 獨逸 高等教育에 미치는 諸要因.....부 호 러 박사

배 심 토 론

사 회 자:	柳	駿	박사
토 론 자:	韓	基	春 박사
	金	瓊	元 박사
	노	이	만 선생

Oct. 4 (Wednesday)

1 : 30—5 : 00 **Plenary Session (1)**

A. The Forces Affecting Contemporary Higher
Education

Presentations

1. The Forces Affecting Higher Education
in Asia..... Dr. Choh-Ming Li ✓
2. The Necessity of University Reform
in Japan..... Dr. Nobutane Kiuchi
3. The Forces Affecting Higher Education
in Germany.....Dr. Paul G. Buchloh

Panel Discussion

Moderator : Dr. Joon Lew

Panelists : Dr. Kee Chun Han

Dr. Kyung Won Kim

Mr. Georg Neumann

10월 5일 (목요일)

09 : 30 - 12 : 00 分 科 會 議 (1)

제 1 분 과

제 목 : 韓國 高等敎育의 理念 및 制度의 方向

— 韓國 高等敎育 機關의 役割分擔의 問題와 方向 —

사회자 韓 萬 運 敎수

발표자 金 鍾 喆 敎수

 金 昇 漢 先生

제 2 분 과

제 목 : 大學의 敎科課程 編成上의 問題와 展望

사회자 金 哲 洙 敎수

발표자 劉 仁 鍾 敎수

 李 鐵 柱 敎수

제 3 분 과

제 목 : 韓國에 있어서 短期 高等敎育機關의 役割

사회자 李 元 高 敎수

발표자 金 宗 西 敎수

 劉 奉 鎬 敎수

Oct. 5 (Thursday)

09 : 30—12 : 00

Group Discussion (1)

Group 1

For Better Perspectives on Role-Differentiation among Institutions

Moderator : Prof. Mahn Woon Han

Speakers : Prof. Jong Chol Kim
Mr. Seung Han Kim

Group 2

Problems and Prospects of Curriculum Planning and Development

Moderator : Prof. Chul Soo Kim

Speakers : Prof. In Jong Ryu
Prof. Chul Chu Lee

Group 3

The Role of Junior Colleges and Equivalent Institutions

Moderator : Prof. Won Sul Lee

Speakers : Prof. Chong Suh Kim
Prof. Bong Ho Yoo

10월 5일 (목요일)

1:30—5:00

全體會議 (2)

B. 大學 行政의 現代的 類型

발 표

1. 오오스트레리아 國立大學校의 目的과 構造의 特徵...리 차 드 卿
2. 大學校 評議會 構成上의 問題와 展望.....韓 沁 錫 박사
3. 비올빈 大學校의 目的과 構造의 特徵.....로 페 츠 박사
4. 英國 高等教育에 미친 “로빈스 報告書”의 影響.....널 젠 스 박사

배 심 토 론

사 회 자 : 徐 明 源 박사
토 론 자 : 鄭 範 謨 박사
 咸 乘 春 박사
 오 브 라 이 엔 선생

Oct. 5 (Thursday)

1 : 30—5 : 00

Plenary Session (2)

B. Modern Patterns of University Governance

Presentations

1. The Objectives and Structure of
Australian National University.....Sir Richard Eggleston

2. University Senate: Its Promise
and Reality^{Dr. Joseph Park}~~Dr. Shim-Suk Hahn~~

3. The Objectives and Structure of the
University of the Philippines.....Dr. Salvador P. Lopez

4. The Impact of the "Robbins Report"
on British Higher Education.....Dr. Patrick Nuttgens ✓

Panel Discussion

Moderator : Dr. Myung Won Suhr

Panelists : Dr. Bom-Mo Chung
Dr. Pyong-Choon Hahn
Mr. Peter O'Brien

10 월 6 일 (금요일)

09 : 30 : 12-00

分 科 會 議 (제 2 일)

제 4 분 과

제 목 : 學術研究의 促進을 爲한 各 機關間의 協同體制 樹立方案
— 產業界 · 學界 · 軍高等教育機關 · 研究所 —

사회자	申	相	淳	교수
도론자	張	敬	澤	박사
	吳	寬	治	교수

제 5 분 과

제 목 : 大學社와 學生活動
— 그 指導方案 改善을 中心으로 —

사회자	許	宗	炫	교수
발표자	成	來	運	교수
	金	學	守	교수

제 6 분 과

제 목 : 大學教育의 質的 向上을 爲한 自律的 規制 方案

사회자	盧	貞	鉉	교수
발표자	李	基	鐸	교수
	계	의	돈	교수

Oct. 6 (Friday)

09 : 30—12 : 00 **Group Discussion (2)** *in Korean*

Group 4

Cooperation Between Educational, Research and Industrial Institutions

Moderator : Prof. Sang Soon Shin

Speakers : Dr. Kyung Taik Chang
Prof. Kwan Chi Oh

Group 5

Student Guidance Services in Korean Colleges and Universities

Moderator : Prof. Chong Hyun Huh

Speakers : Prof. Nae Un Seong
Prof. Hak Soo Kim

Group 6

Institutional Autonomy and Quality Education in Korea

Moderator : Prof. Chung-Hyun Ro

Speakers : Prof. Ki-Tak Lee
Prof. Robert Goette

10월 6일 (금요일)

1 : 30—5 : 30

全 體 會 議 (3)

C. 高等教育 改革의 趨勢

발 표

1. 하와이 東西文化研究院 : 教育改革의 一模型……클 라 인 안 스 박사
2. 韓國高等教育 改革의 方向……金 相 浹 박사
3. 地域社會 開發에 對한 大學의 參與……연 첸 싱 박사
4. 韓國教育에 있어서 韓國科學院의 役割……朴 達 祚 박사

배 심 토 론

사 회 자 : 모 페 트 박사
토 론 자 : 李 榮 德 박사
트 레 이 시 박사
알 버 트 이 박사

Oct. 6 (Friday)

1 : 30—5 : 30

Plenary Session (3)

C. Directions in Educational Reform

Presentations (30 min each).

1. The East-West Center : A Model
for Educational Innovation.....Dr. Everett Kleinjans ✓
2. The Direction of Educational Reform
in Korean Higher Education.....Dr. Sang-Hyup Kim ✓
3. Extension of University Services
for Community Development.....Dr. Chen Hsing Yen
4. ~~The Why of "KAIS" in~~
~~Korean Education.....Dr. Joseph D. Park~~

Coffee Break

Panel Discussion 80 minutes.

Moderator : Dr. Samuel H. Moffett ✓

Panelists : Dr. Yung Dug Lee

Dr. Norbert J. Tracy

Dr. Albert H. Yee

1/2 of time (highlight) 1 hr.

a) 10-15 minutes
30 min each

b) Floor discussion
Encourage floor to speak in Korean

10월 7일 (토요일)

09 : 30—12 : 00

全體會議 (4)

D. 高等教育 改革을 爲한 協同體制

발 표

1. 大學間의 協同體制 : 韓國에서의 必要性和 實現 可能性 데 일 리 박사
2. 大學과 文化財團 : 高等教育 改革을 爲한 支援.....라 우 비 박사
3. 高等教育 改革에 있어서의 政府의 구실.....켈 러 박사

배 심 토 론

사 회 자 : 윌 리 암 스 박사
 토 론 자 : 鄭 元 植 박사
 베 르 트 하 임 박사
 韓 基 亨 선생

高等教育 改革의 總體的 評價 方案.....노 리 스 박사

1 : 30—2 : 30

閉 會 式

司 會.....로 페 츠 박사
 結 論 및 建 議.....元 一 漢 박사
 閉 會 辭.....朴 大 善 박사

Oct. 7 (Saturday)

09 : 30—12 : 00

Plenary Session (4)

D. Cooperation for Innovation

Presentations

1. Inter-institutional Cooperation: Its
Necessity and Feasibility in Korea.....Dr. John P. Daly
2. The University and Foundation: Support for
Innovation in Higher Education.....Dr. Paul T. Lauby
3. The Role of Government in Educational
Reform in Higher Education.....Dr. Robert J. Keller

Panel Discussion

Moderator : Dr. William M. Williams

Panelists : Dr. Won Shik Chung

Dr. Guta Wertheim

Mr. Key Hyung Han

Dr. Sharp. Yung Lang

Assessment of Innovation in Higher Education... Dr. Raymond C. Norris

1 : 30—2 : 30

Closing Session

Chairman..... Dr. Salvador P. Lopez

Conclusions and Recommendations... Dr. Horace G. Underwood

Closing Remarks.....Dr. Tae Sun Park

◎전체회의 발표자, 사회자 및 배심토론자◎

Speakers, Moderators and Panelists

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문리대학장

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The Joong-Ang Daily News

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방송통신대학장

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Dear Foreign Visitors

I would like to extend my heartfelt welcome for your visit to Korea.

Presidential Special Statement (declaration of martial law) of October 17, 1972 was aimed at actively responding to the rapidly changing international environments, promoting and encouraging the South-North discussions for peaceful reunification of this country in a more effective way, which is an overwhelming desire of fifty million Koreans, and reforming the domestic structure in order to strengthen the basis for democratic form of government.

As to the status of foreigners in Korea, this government is fully committed to the followings:

- (1) Freedom of activities including the entry and stay of foreigners as well as sightseeing tour will be guaranteed to the maximum extent in the same manner as before; and
- (2) Inward investment by foreigners will be more strenuously encouraged.

I can assure you that you will find your stay convenient and secure in every aspect as same as before and that your entry is even more appreciated.

Minister of Justice
Republic of Korea

*Return to Korea from me month in U.S.
Nov. 20, 1972.*



No. 27

감 사 장

마 삼학박사

귀하의 성금으로 좋은
환등화를 구입, 사용하게
되어 감사합니다

귀하의 명의로 기증된
“부자와 나사로”를 활
용하는 사람마다 귀하에
게 깊은 존경과 감사를
드리게 될 것입니다

1972년 7월 10일

기독교시청각교육부 국장 김용준

